प्राचीन नेपाल

पुरातत्त्व विभागको द्वैमासिक मुखपत्र

ANCIENT NEPAL

Journal of the Department of Archaeology

संख्या ७९
पुस—माघ २०४०

Number 79
December1983–January 1984

सम्पादक
जनकलाल शर्मा

Edited by
Janak Lal Sharma

प्रकाशक
श्री ५ को सरकार
शिक्षा तथा संस्कृति मन्त्रालय, पुरातत्त्व विभाग
काठमाडौं, नेपाल

Published by
The Department of Archaeology
His Majesty's Government
Kathmandu, Nepal

प्राप्ति स्थानः–
साझा प्रकाशन
पुलचोक, ललितपुर
नेपाल ।

To be had of:–
Sajha Prakashan
Pulchok, Lalitpur
Nepal.

मूल्य रु. १०।-

Price Rs. 10/-

Printed at Matribhoomi Press, Ghantaghar

प्राचीन नेपाल

संख्या ७९

पुस-माघ २०४०

Ancient Nepal

Number 79

December 1983-January 1984

सम्पादक

जनकलाल शर्मा

Editor

Janak Lal Sharma

Prachin Nepal
Downloaded by - Ravi Shakya
No. 79, Dec. 1983 - january 1984, Push - Magh 2040

विषय–सूची
Contents

		Page
Kautalya's Pindakara – Reconsidered	– *Bernhard Kolver*	*1*
17 Million-Year-Old Primate Fossils Could Be Link Between Man and Apes	– *Janak Lal Sharma*	*12*
A Brief Note on Strategy of His Majesty's Government on Heritage Conservation	– *Shaphalya Amatya*	*33*
Deterioration and Restoration of Painting	– *Bhimbar S. Thapa*	*37*
Nepal	– *Sylvain Levi*	*47*
नेपाली खण्ड		**पृष्ठ**
गुठीसम्बन्धी ऐतिहासिक पत्र	– शङ्करमान राजवंशी	१
प्रधानमन्त्री जंगबहादुर राणाका समयको नेपाल – भोट युद्धका ऐतिहासिक सामग्री		३
नेपाली समाजमा गोपाली – एक परिचय	– मदनकृष्ण श्रेष्ठ	९
गाम्नाङ गाउँका केही ऐतिहासिक सामग्री	– होमप्रसाद 'गृहस्थी	१३
ऐतिहासिक पत्रस्तम्भ		१५

Kautalya's Pindakara – Reconsidered

– Prof. Dr. Bernhard Kolver

I

1. The *Arthashastra* contains a list of various types of 'revenues from the countryside' (2.15.3) which is opened by the term that forms the topic of this paper. Its elucidation is hindered by the fact that this levy in the entire text of the *Arthashastra* occurs but in this single instance where the term is not accompanied by an explanation. Hence, translators and commentators had little to go on except for the word itself. The glosses so far offered all depart from the meaning *Pinda* – has in contexts that deal with arithmetics: 'sum, total, amount' etc.: we find expressions like "aggregate tax" (Kangle)[1], "lump assessment" (Ghoshal). "die in Bausch und Bogen auferlegte Gesamtsteuer (eines Dorfes)" (Meyer), "Pauschalsteuer, Gesamtumlage" (Breloer). All this goes back to Bhattasvamin's gloss, which runs:

> (*a*) *muna gramenaitavad dhanyadikam prativarsham deyam*
>
> 'The village N. has to give a certain fixed quantity of grain per year'.

"Evidently", says Ghoshal (p. 47), "this refers to the lump assessment upon villages as distinguished from the king's grain share assessed upon the individual cultivators." This is very close to Breloer, in whose opinion this payment had one essential feature to set it off from taxes collected from individual producers: it was due from a group, taken collectively.

As it stands, this explanation of course immediately raises the question of who it was that actually had to pay the levy. Obviously, the sum in the last resort had to come from the individual cultivator; a term like 'lump assessment' makes sense only on the supposition of an intermediary agency which, for whichever reason, was obliged to pay. If there was an agent or agency laible to pay this fixed amount, we hear nothing about it – nor about the legal grounds this liability rested upon. This silence is all the more peculiar since, among taxes raised from land, Kautalya mentions his *pindakara-prior* to all others, prior even to the *sadbhaga-*, the proportional tax on the produce of land which formed the backbone of royal finances.

The only things, then, we can say with any certainty, are these: in Kautalya's times, the *pinda-* tax was levied side by side with the most common tax uponland, the

shadbhaga-, and thus must needs be different from it. Second, it is not a levy that stems from crown lands for these are listed by separate entry.[3]

2. There have been occasional attempts to relate this *pindakara-* to an expression which occurs in certain land grants - and to go by the context alone, this is by no means an unlikely hypothesis. The glosses so far suggested, however, do not appear compatible, nor have inscriptions on the one hand, and Kautalya on the other, really been shown to elucidate each other-which is why the identification has been suggested with some diffidence.[4] With the assistance, though, of materials to be presented below (I 3), the differences can be reconciled. Hence, it is useful to look at inscriptional texts.

2.1. First, the word *pinda-* is met with in the phrase *vishayad uddhritapindah*, which is attested in line 11 of the Madhuban plate of Harshavardhana,[5] and line 21 of the Pandukeshvar plate of Lalitasuradeva.[6] Both are records of donations. The phrase itself is a bahuvrihi compound, referring to 'villages'. Kielhorn had rendered it by the words "... as pieces taken out of the district (to which they belong)"[7]: *pinda-* apparently being understood in its usual sense of 'lump' etc., and thus not related to the levy mentioned in the *Arthashastra*.

2.2 It was again Kielhorn whe noted this phrase, as far as the wording goes, bears a certain similarity to a passage from the Khalimpur plate of Dharmapaladeva.[8] In lines 55f. of this plate, we read.

"prativasibhih kshetrakaraish cajnashravanavidheyair bhutva samucitakarapindakadisarvvapratyayopanayah karya iti"

which Kielhorn translates thus:

"and the resident cultivators, being ready to obey our commands, should make over (to the donees) the customary taxes, means, of subsistence, and all other kinds or revenue."

'Means of subsistence' he understood to mean 'payment in kind', and took the term *pindaka-* to stand for 'the ordinary *bhagabhoga*' - the king's share of grain, i.e, the proportional tax which Kautalya has named *shadbhaga-*. On this reading, it is indeed difficult to reconcile *pindaka-*, as used in the inscription, with Kautalya's *pinda- tax*.

Kielhorn's solution, however has since become doubtful because of a passage in the Adinarayana inscription from Thankot (Nepal) which, in Dhanavajra Vajracharya's edition, runs as follows (11. 22 ff.):

"bhavadbhir .. samucitabhagabhogakarapindakadanadibhir upakurvvadbhir ajnashravanavidheyaih sukham prativastavyam"

'Being ready to obey our commands, you should live happily, furnishing (the donees) with the customary grain share, the *pindaka-*, gifts, etc.'

Here we have *bhagabhogakara-* and *pindaka-* side by side - hence, it is impossible one of them sould stand for the other. On the other hand, the wordings both of the Thankot inscription and the Khalimpur plate are very close to each other and plainly stem from the same tradition. There is no justicfication, then, to ignore one witness when interpreting the other: in all likelihood, the Khalimpur *pindaka-* is not identical with *bhagabhoga-*, either.

On the strength both of Kautalya

and of the Thankot inscription, one would tend to take *pindakadi* in the Khalimpur plate to specify *samucitakara*. The list of 'customary taxes' is thus opened by *pinddaka-*, and the initial item of this list is practically identical with the tax that stands first in Kautalya[9]. The solution, then, which allows us to reconcile the facts so far considered is to take *pindaka-* (khalimpur) in the sense of Kautalya's *pinda-*, while the *bhogabhoga* (plus other levies) are summarized by means of *adi*.

This allows us to connect the Madhuban and Pandukeshvar plates with the preceding, and thus to dispense with Kielhorn's divergent interpretation. Villages *vishayad uddhritapindah* on this reading are villages 'the *pinda* (-levy) of which had been romoved from the district'- removed, that is from the list of places which owed the *pinda-* payment to government, this payment being part of the benefits transferred to the grantees.

The question of course is which type of levy lies hidden behind the term.

3. It now appears a collection of Nepalese sale and mortgage documents recently found by Pt. Hem Raj Shakya of Patan (Nepal) is of considerable assistance in the solution of this puzzle. The documents in question stem from the Buddhist monastery in Patan which is called Rudravarna-Mahavihara in Sanskrit and Oku Bahal in Newari. They are of the *tamsuk* type, written on oblong strips of palm leaf, in the familiar style. Almost all of them are written in Sanskrit, though the language is often faulty. What makes the collection more valuable then any other that has so far seen the light of the day is its age: the oldest (fragmentary) specimen is dated (Nepal) Samvat 103, i.e. A. D. 983; the first complete text stems from NS 121.

These deeds usually contain a phrase like the following:

tasya mulapinda... shri-Yamthala-mahavi-haravastu deya[10] *tam ma*[11]

"Its (i.e. that of the field) chief/basic *pinda-* is to be given as property of the Great Monastery named Shri-Yamthala, (viz.) 1 manika of rice"[12]

Another document is slightly more explicit. No. 20, dated from NS 272, has *tata*[13] *Kshetrasya Pinda deya varshika ekadasha-ma- nikam 11* "Of this field, eleven manikas per year (monsoon ?) is to be given as *pinda*."

What is being paid usually, though not invariably, is a quantity of grain: among Licchavi Inscription[14], there is one where we find a *Pindaka* - consisting of *dhanya ma* 14 *pu* 7. where *pu* most probably stands for (*pana*) *pu* (*rana*); this is a payment, them mixed of kind and cash. Ghoshal was of opinion *pinda-* was always paid in cash; we now see the mode of payment is not essential to the nature of the levy.

The documents from Nepal, then, contain one piece of additional infromation which in my opinion is crucial for the understanding of the levy. This is the fact that it was a *fixed quantity* with the *pinda* levy consisted of. And this quantity apparently was fixed (a) for each plot, and (b) fixed for longish periods of time; as far as mortgages are concerned, the texts very clearly tell us so. For mortgage documents invariably mention the period that a given plot of land is mortgaged for. (This is of course to conform to the usual rule which allows the lender to foreclose a fortnight after the period had expired; lands pledged with-

out the duration being expressly stated perpetually remained the property of their owner.) The mortgage documents again employ the *mulapinda* formula, including the note that determines the quantity of grain. This means the quantity was fixed for the entire duration of the agreement. The *pinda* levy, we have to conclude, was due independent from the harvest a particular plot yielded: it did not fluctuate, as the *shadbhaga-* and its variations did which were calculated on a percentage basis.

The levy apprently had to be paid yearly.[15] It was fixed separately for plots, fields, houses, and gardens. The amounts usually vary within rather wide limits: between one third and two *manikas* per *ropani*. Since the volume of the *manika* has not yet been determined, we can only form an approximate idea of the values involved. This does not appear to have been very high: the first item in Dhanavajra's collection of Licchavi Inscription, undated, records a donation of two fields, the first of them yielding 45 *manikas* of grain, the second, 28, which are destined "for feeding the Samgha and for worshipping Mahamuni".[16] The Anantalingeshvara inscription, which dates from the eighties of the Manadeva aera and thus is not too far distant in time from the Rudravarna documents, among many payments assigns 40 *manikas* of grain for the ritual that is to purify the Venerable Lord Lokapala, 140 *manikas* of food grain to the ten servants of the god, 300 (or 360) to the female slaves, of which there are twenty.[17] If a servant of a god gets 14 *manikas*, or 40 *manikas* are annually spent on a purification ritual, then the sums which the monastery collected as *mulapinda* were not very high. There are, then, at least two types of land tax, which were calculated according to principlees fundamentally different from each other. One was the well known percentage of the harvest: the second consisted of a fixed amount levied from a plot irrespective of its annual yield. The latter is called *pinda-* in the Nepalese sources. It would seem this division is again met with in the *Satavahana* inscription of Vasithiputa, which distinguishes between two types of levy to be paid to the king.[18] The second of them is called *meya-* "to be measured": and there can be no doubt Sircar's explanation is correct: This is share (*bhaga-*) due to the royal court. Since this was calculated on a percentage basis, the produce of the land had to be measured.

Prior to this, the inscription speaks of a levy which is *deya-* "to be given", which, in Sircar's opinion, means "what has to be offered or paid in cash". I fail to see why the mode of payment should be the salient point: when opposed to *meya-*, as it is in this inscription, *deya-* most probably again was the fixed amount which the king obtained from each settlement. Taken in this meaning, the *deya-/meya-* sequence repeats Kautalya's *pinda kara-shadbh aga-*.[19]

4. And if we take the *pinda* tax to consist of a fixed sum then an apparent incongruity in the sources we have so far considered will resolve itself. The Nepalese documents give us *pinda* levies plot by plot. Bhattasvamin tells us the *pinda* was levied per settlement; the Pandukehvar and Madhuban plates finally imply lists of *pinda* income drawn up district by district. The various facts are of course easily reconciled with each other: the difference consists in nothing but various units being added up. Government can of course compile lists referring to areas of various sizes[20]. Their totals- if the fixed amounts

that the Rudravarna documents testify to are anything to go by – will be constant sums. Once items contained in such lists are granted to donees, there revenue – if included in the grant – passes from government property. In this case, totals have to adjusted accordingly, and government llsts have to be modified.[21]

This maens Kangle's or Ghoshal's version of Kautalya's term ('aggregate tax', lump assessment'), though in themselves perfectly feasible glosses for *pindakara–*, probably do not convey the meaning intended.

To sum up what can be gathered about the *pinda* tax.

1. It was different from the proportional tax upon harvests.
2. It consisted of a fixed quantity of grain, or a fixed sum in cash, or either, and was levied from individual plots.
3. It could be included in regal grants to persons or institutions. Land thus exempt could be sold with the exmption apparently persisting unimpaired-which means the exemption was not necessarily confined to the original grantee, but could occasionally be passed on. Such was the case in 10th and 11th century Nepal.
4. In that it consisted of fixed amounts, government, in some regions at least, kept lists of the fixed income accruing. These lists, the inscriptions tell us, were kept on district level – from which fact it seems no risk to infer they were compiled on the basis of lists covering smaller territorial units; Bhattasvamin's note tallies with this conclusion.
5. In Kautalya's times, this levy did not come from royal domains.

II

The meaning which hitherto had been attributed to *pinda* thus does not fit the case in a crucial point: 'aggregation' or 'addition' is in on sense a material feature, but at best an adminstrative by-product. We thus have to look elsewhere for the significance of the word, and the legal grounds the tax rested upon.

As to the latter topic, it is peculiar to note the apparent silence of Dharmashastra texts on this point. For if we go by the evidence sketched in the preceding paragraph, the tax itself was not all that rare; nor does it appear to have been restricted to very narrow limitations in space and time. And after all there is Kautaya's summary refe. rnce, which does show the levy formed part of recognized Indian administative tradition.

Now, there is a note in the *Manavadharmashastra* which in opinion both contains a reference to this levy –although in a form somewhat obscured - and allows us to relate it to very old administrative practices. When dealing with local administration and the types of revenue that are to be used to pay for it, Manu says (7.118):

> *yani rajapradevani pratyaham gramavasibhih / annapanendhanadini gramikas tany avapnuyat //*
>
> 'What the inhabitants of a village daily have to offer to the king, the headman of a village should receive: food, drink, firewood etc.'

This is levy, than, which was meant to finance government on the local level. What was important in our present context is that Manu tells us in plain words these levies in kind are (or were) "to be given to

the king (*rajapradeyani*)" – in other words, they were originally meant to support the king, and were at some later stage diverted to pay the village headman, home in a certain sense one might regard as the locum tenens of the ruler.

Commentaries are slightly more explicit:

> *yany annapanendhanadini gramavasibhih pratyaham rajne deyani na tv abdakaram "dhanyanam ashtamo bhagah"* (Manu 7.130)
>
> *ityadikam, tani gramadhipatir vrttyartham grihniyat.*

Says Kulluka, 'those (levies:) food, drink, firewood etc. which the villagers should daily give to the king – but not the yearly tex (ordained in 7.130:)' the eighth part of grain etc.' –, the village headman should take for (his) subsistence.'

In Kulluka's opinion, then, this was a tax due to the king over and above his usual share of the crops – which is precisely the state of things we had suggested to account for Kautalya 2,15,3 where the *pindakara* – is levied side by side with the *shadbhaga* –, the percentage of the harvest. This opinion, though, was not universally held. Medhatithi apparently thinks such administrative expenses should be paid out of the usual income of the state: *annadini tu dhanyadeh shashtashtamabhagadih* 'But food etc. are the sixth (or) eighth part etc. of grain etc.' There were regions, we have to conclude, where this "subsistence levy" had been abolished and where this contribution to the costs of local administration was no longer raised separate from, and in addition to, normal taxation, but was apparently met from the general income of the state.

We thus have a chain of stages following one upon the other. Taking Kautalya's term at its face value – which is not saying this was the state of things at the time when Kautalya wrote – we can equate his *pindakara* – with Manu's *annapanendhanadini rajapradeyani*: the king obtained his livelihood in addition to his usual share in the harvest.

The *ManDhS* verse testifies to the next stage: with the emergence of more comprehensive political units, presumably, this subsistence levy went to the local representative of regal authority and was used to finance local administration.[22] This method was not unknow in Brahmana times where the relation between a ruler and his subjects could be described by means of the image of 'food' (*adya-* or *anna-*, i.e. the people) being consumed by an 'eater' (*attr-*, i.e. the king)[23] the very wording seems to have persisted. And if the Rudravarna documents show us the king transferring his *mulapinda* rights to a monastery, they demonstrate a technique in one respect similar to Manu: the income is in both cases used on the local level.

The Harsavardhana and Lalitasuradeva grants imply a further step towards centralization: the levies, locally reised, had been compiled in centralized lists covering an entire district. Lands that had been granted to non-government institutions or individuals had to be removed from such lists, which means government was careful to have ths lists kept up to date.

The final stage is the one attested by Medhatithi. His explanation in the last resort is tantamount to declaring Mnnu's rule obsolete. It shows finances centrally administered, and local administration apparently paid out of the general income of the state. There must have been regions where this development took place fairly: Manu's

rule does not seem to have parallels in other *smrhtis*,[24] and again, if our explanation of Kautalya's *pindakara-* is correct, both term and tax seem to have passed into oblivion. Again: this is a conclusion which is but of regional validity. In Silahara Inscriptions, we find levies apparently meant to defray the expenses of royal officials while on tour: these had to be raised locally (cf. *padanaka-*, and, possibly, *denaka*[25]-). And land grants from the same region occasionally note a village is given "toghter with grass, wood, and water" (*satrinakashthodakopeta*[26]-) – which provision would not make sense unless these were rights that normally rested with the royal donor, so that a separate stipulation was necessary if they were to be waived. In the present state of our knowledge, one would hardly be justified in asserting there definitely was a historical connection between such stipulations and those that form the subject of the present enquiry. Still, there is the similarity to Manu's *annapanendhanani.*

III

With Manu recording a type of levy which in its earliest stage clearly was to pay for the day-to-day subsistencc of the king – for this is what 'food, drink, firewood etc.' amounts to – it is no longer difficult to identifiy the meaning of *pinda* that is attested in Kautalya's *pinda* tax.

For in the sense of 'subsistence' the word is attested from old. "A woman who has transgressed (is to be) guarded, but should obtain (her) subsistence" (*stri yaticarini gupta pindam tu labheta*) as Gautama has it[27] – and there can be little doubt this subsistence is to consist but of the barest essentials of life. Elsewhere, wnen describing the way of life ordained for a man under heavy liabilities, Guatama says:

> "Beyond clothes and subsistence his property should be taken away. For (his) cattle and (his) fire, he should take grass, fuel, and the flowers of creepers and trees as his property, and fruits from unattended (creepers and trees).[28]

This is the same context again: the offender is reduced to the most modest of circumstances – and in listing what he is to be allowed, the enumeration gives a very precise picture of the scope of this *pinda-*. The tenor of this injunction of Gautama's, then, and that of Manu appear sufficiently close to each other to warrant their connection. What is due to the king by virtue of *manDhs* 7.118 is devoid of any of the luxuries one would attribute to the royal court, and hence could fittingly be called *pinda* – in the sense attested by Gautama– which is, of course, the meaning so often found in Buddhist texts (*pinda-*, *pindapata-* etc.).

The *pindakara-*, then, in all probability was a tax meant to support the king. In Manu's times, it was collected by, and transferred to, him whom the *jatakas* so aptly call the *gamabhojaka-*, he who enjoys the village. The wording employed by Manu leads us back to Brahmana times when relations between the lord and his subjects could be understood and formalized by means of *attri- / adya-* (*anna-*) metaphor, the idea of the eater and the food.[29]

The *pinda* tax would appear to carry on this metaphor at a reduced level, as it were – and it is surely not fortuitous that Kautalya, the earliest of sources that speak of the 'subsistence levy', at the same time acquaints us with the proportional tax of one sixth. Diodorus Siculus, whose data on India are taken to stem from Megasthenes, after all dose attest to both these types of

land revenue:

Χωρὶς δὲ τῆς μισθέως τετάρτην εἰς τὸ βασιλικὸν τελοῦσι

But apart from rent, they pay one fourth to the royal treasury'.[30] Possibly it was with the introduction of the king's share in the harvest that his right to be 'fed' dwindled to a mere subsistence.

FOOT NOTES

1. This is Kangle's periphrasis of Kautalya's *rashram.*
2. Breloer p. 319: Trotzdem scheint der Ton nicht so sehr auf der festgelegten Summe zu liegen, als auf der Tatsache, dab in diesem Falle eine Gesamtheit von Haftenden dem Fiskus gegenubersteht, wahrend bei der Teilabgabe der Fiskus sich and den einzelnen Produzenten halt.
3. See 2.6.3 and 2.15.2 on *sita.*
4. Niyogi, p. 186; Sircar, *Glossary*, s. v.
5. Ep. Ind. 1,73.
6. IA. 25, 177 f. = Kielhorn Kl. Schr. 1,380 ff.
7. IA. 25, 183 = Kl. Schr. p. 386.
8. Ep. Ind. 4, 243 ff. = Kl. Schr. 1, 368 ff.
9. In the present state of our knowledge, the relation between the terms *pinda* – and *pindaka–* has to remain conjectural. Given the date of our sources, it is quite possible they are synonyms. On the other hand, the derivation might well reflect the alteration of purpose that Manu atests to (*vide sub*,II). In that case, *pindaka*-could be taken as 'Revenue derived from the *pinda*-levy'. -The *shilahara* inscriptions provide us with the names of two more pairs of levies differentiated the same way: *pudana-/upadanaka–*'a cess for the accommodation of royal servants'(Mirashi, p. 114, note 3); *dena–/denaka–* (ibid., p. 108.).
10. The *visarga* is always missing.
11. Quoted from Hem Raj Shakya's No. 3 dated NS 158.
12. I take *tam* to stand for *tandula–*. Usually, the documents have *dha*, for *dhanya–*.
13. em. *tat.*
14. No.125 (Dhanavajra Vajracharya=Gnoli No. 65), dated from samvat 69.
15. *varsham* = *prati* in Doc. No. 12, from NS 240. - Others have payment per monsoon.

16. *sanghasya bhaktartttham pujartthan ca mahamuneh kshetran dattan*, Dhanavajra, p. 2.

17. This is how Dhanavajra takes *ekatah-ekatah*, and indeed the amount seems very high if taken as the remuneration of every single individual. – Dhanavajra No. 129, pp. 485 ff. : Kriyakaranam bhagavato lokapalasvaminah pavanarthan dhanyamanikah 40 .. devabhrtyanan dashanam ekato bhuktika dhanyamanika 140 dasinam vimshatinam ekato manika shatatrayam.

18. Sircar Sel. Inscr. 202, Karle Inscr. of Vasithiputa (Burgess/Buhler, Arch. Surv. Western Iudia IV, p. 107, No. 17; Senart; Ep. Ind. 7,61 f.) . ... vasithiputena somadevena gamo dato valurakasamghasa (valuraka lenasa sakarukaro) sadeyameyo "by Somadeva Vasithiputa, the village was given to the Convent of Valuraka, of the Valuraka cave, .. together with what is to be given and what is to be measured."

19. There is a piece of evidence which looks as if *deya-* has been on the way to turn into a fiscal term. This is contained in a grant made by the very Dharmapaladeva to whom we owe the Khalimpur grant (vide supra, I, 2.2). His Nalanda copper plate (Ep. Ind. 23, pp. 290-292) unfortunately is but imferfectly preserved. In the passage crucial to our argument, P. N. Bhattacharya reads // [*prativa*] *sibhish=c=ajna-shravana-vi* [*dheyair=bhutva*] *samucita-deya-bha* [*ga-bhoga*] *-kara-hiranyadi*//. This is very close to the Khalimpur text, which runs *samucitakarapindakadisarvvopratya yopanayah*. In view of this parallel and of the Vasithiputa grant, the Nalanda text might well mean 'the customary taxes, (namely: both) those to be given (i.e. the *pindaka-*) and the proportional tex (which is measured); (furthermore,) gold etc.'

20. *shatshashtikarne CII* VI p. 129 (Cintra Stone Inscription of Aparaditya I, *shaka* 1059) possibly refers to a district secretariat where such records were kept (see Mirashi, loc. cit., p. 130): *shatshashti* is a customary designation for a Shilahara district (*vishaya-*). On this reading, though, *karana-* has to be taken in the sense of what these inscriptions usually call *shrikarana-*, 'administration'.

21. The implications are very clear from *CII* VI, No. 30, where one Vyomashambhu donates a field to Shiva Vyomeshvaradeva 'with the permission of King Apraditya (*shri-aparadityadevanumatya*, lines 7-8). His assent was of course of necessary if land formerly subject to taxation was to achieve the status of religious property exempt from tax.

22. It is hard to say whether it was this alteration in technique and purpose which effected the change in terminology observed in *pinda--pindaka*:- see note 9:

23. Rau 39, p. 58.

24. There is no entry in Jha, *Manu-Smriti* : Notes, pt. 3: comparative (Calcutta, 1929).

25. See *CII* VI Index, for references.

26. See e.g., Plates of Mummuniraja, shaka 971, Mirashi No. 15, line 75; Grant of Aparaditya I, shaka 1049, Mirashi No. 20, line 67, etc.

27. *Anandashrama-samskrita-granthavali* 61 : 3,4,35.

28. Gautama 2, 3, 24-25 *caitapindad urdhvam svaharanam/ gognvrarthe trinam edhan virudvanaspatinam ca pushpani svavad adadita phalani caparivritanam/*

29. Rau 25, p. 34 f.
30. Quoted by Fick, p. 78. – Though the motive of the levy was quite different from 'rent', μισθωσις is a gloss not altogether misleading if we consider the implications – and the practical realization – of (*grama*) *vishaj ad uddhritapindah.*

BIBLIOGRAPHY

[Arthashastra.–] The Kautiliya Arthashastra [ed. and transl. by] R. P. Kangle. 1–2. 2nd. ed. Bombay, 1969 – 72. (Univ. of Bombay Studies. Sanskrit, Prakrit and Pali. 1–2.)

– Das a tindische Buch vom Welt– und Staatsleben. Aus d. Skt. ubs. v. J. J. Meyer Reprint. Graz, 1977.

Bhattacharya, P. N., "Nalanda plate of Dharmapaladeva", in: Epigraphia Indica 23 (1938), pp, 290–292.

Breloer, B., Staatsverwaltung im alten Indien. 1. Finanzverwaltung und wirtschaftsfuhrung. Leipzig, 1934. (Kautaliya – Studien. 3.).

Fick, R., Die soziale Gliederung im nordostlichen Indien zu Buddhas Zeit. Kiel, 1897.

Gautama–pranita–dharmasutrani ... Haradatta–krita–mitakshara–vritti–sahitani 4: (ed. Poona 1966.) (Anandashrama–samskrita–granthavalih. 61.)

Ghosal, U. N., Contributions to the history of the Hindu revenue system. 2nd ed. Calcutta, 1972.

Gnoli, R., Nepalese inscription in Gupta charcaters.1 Roma 1956. (Seris Orientale Roma. 10.)

Jha, G., Manu–smriti, Notes 3: Comparative. Calcutta, 1929.

Kielhorn, F., "Khalimpur plate of Dharmapaladeva", in: Epigraphia Indica 4(1896), pp. 243–254. (Reprint in Kleine Schriften, hrsg. v. W. Rau. Wiesbaden, 1969, pp. 368–379.)

– "Pandukesvar plate of Lalitasuradeva", in: Indian Antiquary 25 (1896), pp. 177–184. (Reprint in Kleine Schriften, hrsg. v. W. Rau. Wiesbaden, 1969, pp. 380–387.)

[Manavadharmashastra.–]Manusmriti with the commentary ... of Kulluka. 10th ed ... by Narayan Ram Acharya. Bombay, 1946.

– Manusmritih Medhatithi–bhashya–samalankrita. Calcutta, 1967–71. Gurumandala–granthamala. 24.

Mirashi, V. V., Inscription of the Shilaharas. New Delhi, 1977. (Corpus Inscriptionum Indicarum. 6.)

Niyogi, P., Contributions to the economic history of Northern India from the 10th to the 12th century A. D., Calcutta, 1962.

Rau, W., Staat und Gesellschaft im alten Indien· Wiesbaden, 1957.

Shakya, Hem Raj, Shivadeva-samskarita-shri-Rudravarna-mahavihara-sthitatala-patra-abhilekha. Lalitpur, 1100 [NS]

Sircar, D. C., Select inscription bearing on Indian history and civilization. I. 2nd ed. Calcutta, 1965.

Vajracharya, Dhanvajra, Licchavi kalka. abhilekha Kathmandu, 2030 [V.S·] (Nepal ra eshiyali adhyayan samsthanko aitihasik samagrimala. 6.)

17 Million-Year-Old Primate Fossils Could Be Link Between Man and Ape

– Janak Lal Sharma

Some days before i.e. on 15 December 1983, Rt. Honourable Chancellor of Royal Nepal Academy Mr. Lain Singh Bangdel giving me a news cutting published on 27 November 1983 in "Daily Telegraph" of London, said, "You please write something about it." Perhaps he could have thought that the news was concerned with the subject of Archaeology. These days as I am holding the post of Director General of Archaeology Department, he requested me to write about this. But, in fact, it was the subject concerning Paleontology not the Archaeology. Ofcourse, while working in the field of Pre-historic Archaeolgy should take the help of human paleontology. Though these two subjects are related to each other, both belong to different desipline. Even then as my friend requsted me to write, I dare to float my few opinion about this subject. The head line of the news was the same which we have captioned here and news was like this—

By Bayard Webster

New York Times Service

NEW YORK- Scientists esploring in northern Kenya have found the 17-million-year-old remains of an apelike creature formerly thought to have existed only in Asia. The researchers theorize that the primate may prove to be one of the common ancestors of humans and the great apes.

Examinations of bone fragments of the chimpanzee-size primate, which weighed 120 to 150 pounds (54 to 68 kilograms), indicate that it was similar in appearance to an ape, with a short face like that of an orangutan.

Because the remnants were discovered only a few months ago, confirmation that the new specimen is an ancestor of apes and humans awaits the discovery of more specimens "and a lot of work in studying them," said Alan Walker, a Johns Hopkins University paleontologist who is a co-leader of the expedition.

The discovery was made by a team headed by Mr. Walker and Richard E. Leakey, director of the National museums of Kenya.

Mr. Walker, in a telephone interview, said the newly discovered specimen was

believed to be *Sivapithecus*, one of a group of apelike creatures that had previously been found only in Asia. But the Asian specimens, which share a number of characteristics with contemporary orangutans and had been thought to probably be their ancestors, are much younger, dating to as recently as about eight million years ago.

As a result, the new African findings indicate that orangutans, now found only in Asia, probably originated in Africa. The disovery also suggests that Sivapithecus may not have been merely a specialized Asian ape related closely to orangutans, but may have been a more generalized ancestral form that gave rise to all the apes and humans that evolved later.

Mr. Walker said a part of the Kenya specimen's lower jaw was first found by Meave Leakey, Richard Leakey's wife, in a preliminary survey of the site, called Buluk, in July. The full research team later found many more bones of the apelike creature.

Preliminary dating of the fossils was done by the potassium-argon process, in which the rate of decay of potassium in the bone indicated the age of the specimen as being 16 million to 18 million years. The dating was supported by the finding of other fossils nearby whose age had already been determined.

The discovery of the primate places a possible common ancestor of apes and humans a little higher on the tree of lineage of great apes and Homo sapiens than had been previously reported.

Three years ago a team of scientists found fossils of a monkeylike primate that inhabited Africa 30 million years ago. This primate was named *Aegyptopithecus*. It is believed to be the oldest primate-ape-human evolutionary link that has so far been found.

The question of what the earliest human ancestor was, and accompanying questions of when the great apes and humans split apart in the evolutionary process, have been among the most puzzling problems in paleontology.

The line of descent of apes and man is believed by most paleontologists to have split some time between 20 million and five million years ago At that point, the primitive ancestral line for the apes-gorillas, chimpanzees, and orangutans- branched off and orangutanlike primates appeared. Later, other primate species formed separate lineage. And about five million years after that *Austrnalopithecus*, found in eastern and southern Africa, emerged as the earliest true hominid.

The Earth History

The news says, "New African findings indicate that orangutan, now found only in Asia, probably originated in Africa. The discovery also suggest that Sivapithecus may not have been merely a specialized Asian Ape related closely to orangutans, but may have been more-generalized ancestral form that gave rise to all the Apes and humans that evolved later."

Today Africa and Asia are not one but to different continents. It should be kept in mind that how it is possible to get a species of one continent in another continent. Most probably, the geological history will give the answer to us.

Where the mountains reach the Bay of Bengal or the Arabian Sea is the terminus

of the orogenic divide that defines the Pakistan, India, Nepal and Bangladesh region as subcontinental. If the theory of the movement of the inner Asian land mass against the crystalline heart of the subcontinent is indeed correct, it is apparent that much of Asia's topography owes its origin to the interplay of the mass of the main continent with its southern fringe. A similar situation may be found in the relation of Africa to Europe. The heart of Africa, like the Deccan, is made up of ancient crystalline rocks that also fault rather than bend under stress. It may well be that the Alps are the result of a continental tidal flow brought up against the unyielding bulk of the archaic African land mass.

Africa and the subcontinent were connected by land during the Mesozoic era, or Age of Reptiles. The deposits that represent this age were laid down as the result of the erosions of mountains or other high areas like those of the Aravalli. In compensation for the uplift of these ranges it would appear that some portions of the Deccan subsided. Into the basins thus fomred flowed streams and rivers carrying their burden of erosional products. The rivers, of course, tended to follow fault-line depressions, and they thus have a linear aspect. Today these old basins and river systems are traced by the presence of sediments in which are found the fossil remains of a terrestrial and fresh-water founa and flora. These paleontological remains are to a large extent duplicated in Central Africa and Madagascar and even resemble material from South America. Thus some authorities have envisioned a vast southern continent which eventually became divided up into its present existing segments of Africa, India, Madagascar, etc. by the subsidence or floating off of those areas now covered by the Arabian Sea and the Bay of Bengal. This "lost" continent is referred to in the literature as Gondwanaland, after the Gonds of the Narbada River region, where the formation was initially identified. There are living animal and plant forms which appear to confirm by their existence what the paleontological record indicates.

More recent studies of the Indian Ocean underline the possibility that though a land area continental in size was unlikely to have existed, it is very likely that faulted blocks were uplifted to form land bridges from time to time. Gondwanaland formations are Mesozoic or perhaps early Tertiary. However the possibility that a land bridge existed until the Pleistocene between Africa and India has to be considered in view of human artifactual parallels in the Paleolithic period.

The over-all evidence derived from studies of the Indian Ocean and itsenvirons in Africa, Arabia, Iran, Pakistan, India, Nepal, Bangladesh, Burma and Australasia is summarized by Pepper and Everhart:

Vertical movements occurred throughout the shield areas from time to time but were of different intensity and magnitude. In consequence, the borders of the shields contain sags which in some places are the marginal edges of basins that now lie mainly beneath the continental shelves. Coastal basins and embayments bordering the basement complex have been the sites of deposition of marine and sub-continental sediments of widely different kinds and amounts at times from the Cambrian on. Volcanic extrusions of different ages have been spread widely in some areas. To a large extent, tectonic movements have controlled the distribution of the continental and marinesediments. During the Paleozoic, in Africa, India and Australia the shields were elevated, and large

areas of continental sediments, varying from lacustrine to aeolian, were deposited. Near the end of the Paleozoic the shield margins were downwarped, and widespread flooding occurred. During the Mesozoic Era a thick sequence of limestone and intercalated sands and muds was deposited. Near the end of the Mesozoic, marked uplift of the continents began, and a long period of erosion followed from Tertiary time to the present. Although many uplifts and downwarps of regions have taken place within the periods in the eras, in general they have been of much smaller regional extent than the movements that marked the end of each era.

In India the end of Mesozoic and the beginning of the Tertiary was dramatically marked by the outpourings of igneous material from fissures in the crystalline shield of the Deccan. In the Bombay region these outpourings may have reached a thickness of ten thousand feet. The flows reached as far north as Sind, where a thin layer there of less than two hundred feet is in marked contrast to the mighty lava sheets that lie one on the other in the western Deccan. Though much of this material has been eroded away, it is still a dominant land feature of the northwest of peninsular India. Study of the flows, which are principally basaltic, proves that in general they accumulated as the result of steady, rather slow outpourings rather than in an explosive manner, because of their remarkable horizontality. There are examples of tuff and ash which indicate explosive vulcanism, however but in general these flows, which are collectively known as the Deccan trap, are almost exactly like those of the Columbia lava plateau in the northwestern United States, massive in their bulk and homogeneity, and majestic in their vastness. It is of great economic importance to India that the regur soils resulting from the erosion of the Deccan trap are among the most agriculturally productive in the subcontinent.

The close of the Mesozoic was marked by great crustal movements. It was presumably then that the upwarping of the Himalayan chain began, with a consequent downwarping of the area between the Aravalli-Vindhyan-Rajmahal hill boundary of the Deccan and the foothills of the new ranges. This effectively cut off peninsular India, Pakistan, Nepal and Bangladesh from inner Asia and left two great gulfs, one on the north and east, and one on the west. At first these gulfs were filled with marine water, but by a combination of increased deposition from Himalayan rivers and a general land uplift, the seas eventually retreated, to be replaced by the Indus, Ganges, and Brahmaputra river systems familiar today. These rivers now flow on accumulation of sediment thousands of feet in thickness, and which span in time in an almost uninterrupted fashion from the Eocene period at the beginning of the Tertiary until today. Interestingly, the Eocene is marked by marine fossils which are also found high up on the slopes of Sagarmatha or Mount Everest- ample demonstration of the magnitude of the changes which so characterize the Tertiary.

The Tertiary witnessed the creation of what is essentially the modern situation, modified somewhat by the geological events of the Pleistocene. The riverine systems are probably the best indication of the differences between the three classic divisions of geologic India, Pakistan, Nepal and Bangladesh. The rivers of the peninsula meander over Deccan trap deposits or on broad crystalline peneplains, carrying silts and

gravels which are deposited along the valleys in such quantity that a comparatively small percentage of the total depositional load reaches the sea. The general direction of these rivers is east to the Bay of Bengal. This is because during the Tertiary it would appear that the whole of the peninsula was uplifted on its western side and sunk on its eastern as a result of crustal movement. The sharp walls of the Western Ghats suggest a massive faulting along the side probably matched by the subsidence of blocks now under the Arabian Sea. Of interest are the rivers Tapti and Narbada on the northwest, which flow apparently along fault lines from east to west in counterdistinction to the usual Deccan riverine situation.

In contrast to these Deccan streams are the rivers of the mountain massif of Himalaya- Karakorum. Here the rivers Indus, Brahmaputra, and Ganges and their eventual tributaries begin amid glaciers and snow fields and roar through enormous gorges, moving immense quantities of detritus to the foothills. Monsoonal rains augment the flow of these rivers so that the seasonal volume of water is immense. In the case of the Indus, for example, it is ten times that the Colorado River and twice that of the Nile.

Now we had read the earth history which has proved the famous quotation of natural history as given below:

"Many hundreds of thousands of years ago, during an epoch, not yet definitely determinable, of that period of the earth's history known to geologists as the Tertiary period, most likely towards the end of it, particularly highly developed race of anthropoid apes lived somewhere in the tropical zone – probably on a great continent that has now sunk to the bottom of the Indian Ocean" *

The Transition from Ape to Man

Our concerning subject is 17 million–year-old Primate fossil could be linked between man and the apes.

Let us think here that who had first classified as primates. In 18th century Swedish Botanist Carolus Linnaeus (1707–1778) has classified the old and new world monkeys and the apes (Family - Pongidae) and man (Family - Hominidae) as Primates. Therefore, in the history of human evolution the name 'Primate' will be mentioned.

The great naturalist Frederick Engels (1820–1895) held "Darwin has given us an approximate description of these ancestors of ours. They were completely covered with hair, they had beards and pointed ears, and they lived in bands in the trees.

Climbing assigns different functions to the hands and the feet, and when their mode of life involved locomotion on level ground, these apes gradually got out of the habit of using their hands [in walking– *Tr.*] and adopted a more and more erect posture. This was *the decisive step in the transition from ape to man.*"

Frederick Engels has quoted the name Darwin. The name Darwin and his evolutionary theory is well-known to all readers, but it is not relevant to say that all are familiar with the subject that how his theory has developed. Therefore, it will be better to describe here about Darwin and his evolutionary theory in short.

* Frederick Engels – Dialectics of Nature– Progress Publishers, Moscow–Seventh Printing– 1976- page– 170.

Darwin and the theory of evolution

Charles Darwin (1809-1882 A. D.) is generally credited with the theories of evolution which are now widely accepted, but during the first half of the 19th century accumulating fossil evidence led many naturalists to speculate along evolutionary lines, including Darwin's own grandfather. If man himself had not been swept into the evolutionary net such ideas would have caused less excitement than they did, and much of the excitement would have been centered on the mechanics of evolution rather than the principle of evolution itself.

Many of the older scientists objected to early ideas of evolution on the grounds that this naturally implied the mutability of species, whereas the inability of species to change was one of the cornerstones of the Catastrophic Theory as well as biblical orthodoxy. Further, it is possible that the supporters of older ideas were already beginning to suspect that these new fangled views were bound to lead to the questioning of man's place in nature. Had the early evolutionists harbored such views, they prudently kept them to themselves.

The dissension aroused by these conflicting views was muted compared with the explosion which was to follow the publication of Darwin's *On the Origin of Species by means of Natural Selection* in 1859. Prior to this event disagreements took place among scientists and a small educated elite, and although such differences of opinion were often expressed in somewhat acrimonious terms, they were limited to a comparatively small section of the population. The attack on the special creation of man which Darwin's book implied reached into every home in Britain, and it was largely the outraged middle class, whose fundamentalist approach to the biblical narrative was challenged, who formed the vanguard of the assault on the concept of human evolution.

The theories outlined in Darwin's book were not the result of any particular epoch-making discovery, but were based on data available to everyone. Darwin's contribution was the patience and observation of a brilliant naturalist who not only was able to marshal a mass of facts into an intelligible pattern but had the courage to publish the inevitable conclusions, though even he was not wholly prepared for the resultant storm. Darwin himself did not invent the theory of evolution, but demonstrated the mechanics by which it could have operated, his theory of natural selection seemingly fitting the known facts.

It was the anatomist Thomas Huxley, Darwin's great champion, rather than Darwin himself who ignited the fuse which set off the great evolutionary explosion. One of Huxley's contentions was that physical differences between some apes and men were smaller than those between apes. This comparison of man and ape was taken by the public to imply that man was descended from the apes - a theory which was never claimed by the evolutionists of the time. This widely held misconception outraged Victorian Britain and provided ample ammunition for the cartoonists of the day. Had we been descended from a more noble animal, society might have been less affronted – a horse or a dog (preferably of sporting breed) possibly, but an ape ? Never ! One cannot say for certain whether the attack on their religion or their pride hurt the Victorians most.

While Huxley stood champion to Darwin, there was one ready and as suitably

equipped to take up the gauntlet on behalf of all good churchmen: Samuel Wilberforce, Bishop of Oxford – an eloquent if somewhat untuous orator with the nickname "Soapy Sam." The two met to defend their different points of view at the famous Oxford meeting of the British Association in 1860. There can be no doubt that both were perfectly sincere in their conviction, but in the ensuing debate the authority of Genesis proved inadequate against the mass of irrefutable evidence produced by the scientific opposition.

There are still many, particularly in parts of America, to whom the rejection of a special creation of man is anathema, but the battle of the fundamentalists was lost at the British Association meeting which saw the last serious assault on the theory of human evolution.

While evidence was marshaled in support of the general principles of evolution, Huxley was in no better position than Wilberforce when it came to producing proof of the descent of man. Huxley's arguments were largely based on comparative anatomy, which so strongly underlined the similarity between man and the apes, implying that they were in some way related. If one had been subjected to a long process of development there was no good zoological reason for the other to be the only member of an entirely different scheme. One factor which might have weakened the scientific case was that man appeared to have no demonstrable ancestors – simpler and less specialized creatures comparable to proto-dogs, proto-horses or proto-cats. Plenty of human remains representing the Ancient Britons were available, all of modern type, but where were the makers of the primitive tools found in the Somme gravels ? Where were the hunters of the mammoth ? There was no archaeological evidence to show that these early inhabitants of the earth were in any way physically different from the members of Wilberforce's Oxford congregation. The reasonable inference was that man had been created earlier and under different circumstances from the individuals recorded in Genesis, but his apparent antiquity was no reason for denying him his special creation.

If no new evidence of early man had come to light, the controversy might well have remained at stalemate, but it soon came in abundance. The first find was a well-preserved skull unearthed in a quarry in Gibraltar in 1848. It aroused no interest and remained in the Garrison Library, unrecognized, until the end of the century. The next find fared rather better: it came from a quarry at Neanderthal in Germany in 1856, three years before the publication of Darwin's book. The Neanderthal skull was far less complete than that from Gibraltar, consisting only of the skull cap; nevertheless it became the type specimen for the Neanderthals.

Huxley was one of the first to accept this specimen as representing ancestral man, since its clearly primitive characteristics were what he would have expected to find. His opinion was expressed in *Evidence as to Man's Place in Nature,* published in 1863, but played no part in the arguments at Oxford in 1860. Not all of Huxley's colleagues were prepared to support his views, and some considered the primitive features of the skull to be of pathological origin.

As in the case of the association of man with extinct animals, a problem which was eventually resolved by a steady accumulation of solid evidence, Neanderthal

Man stood alone for only a very short time. His position was soon strengthened by further finds of a similar type, some from cave deposits associated with archaeological material of which he was clearly the maker.

By 1890 not only had finds of Neanderthal remains increased in number, establishing a creature related to but distinct from modern man, but finds in Java were demonstrating the existence of older and even more primitive human. By the turn of the century a steady stream of human fossils had been uncovered, together showing an enormously complex ancestral pattern whose details are still being argued about by human paleontologists. This phenomenal progress was not without setbacks, some the result of genuine mistakes and others not.

How the scientists followed Darwin's evolutionary theory ?

We should think over it that how this theory of Darwin move further after him. Another champion of Darwin, German Biologist Ernst Heinrich Haeckel (1834-1919) has imagined in 1868 A. D, such a creature which was neither man nor anthropoid nor gorilla nor orangutan. It was in between Man (hominid) and Anthropoid Ape to whom we can call missing-link. Haeckel named this imaginary creature as Pithecanthropus Alalus. The meaning of this word Pithecanthropus Alalus was speechless ape like Hominid Ape.

This theory of Haeckel has influenced many of the scholors. Prof. Eugene Dubois, anatomist of Amstardom Univesrity of Netherland is one of them. That is why Dubois resigning from his lectureship determined to go to East Indies as a surgion in Dutch Military Hospital, because he was in hope that the creature imagined by Haeckel could be found there.

In anthropology, it is not at all strange to have people coming out stubbornly against new concepts and discoveries. But those people are standpatters and are, more often than not, proved wrong eventually.

When the young Dutch anatomist, Eugene Dubois, began his search for hominid fossils in Java in 1887, he ran into trouble with the standpatters. On November 24, 1890, Dubois discovered a badly preserved hominid mandible at Kedang Brebus. Then between 1891-92, not far from this site, a skullcap turned up showing great ambiguity in characters, together with a fragmentary mandible, three teeth and a thighbone, in alluvial deposits on the north bank of the Solo River, some metres from the water margin. This was in Trinil, about 9.5 kilometres east of Ngawi at the foot of the Lawu volcano. Although they were not found in one heap, the *in situ* positions of these specimens were not far from each other, with the exception of the thighbone, which was 15 metres away.

Dubois' study led him in 1894 to name his find *Pithecanthropus erectus*, or Erect Apeman, popularly called Java Man. The announcement caused a tremendous furore, and when he returned to Europe in 1895 he became the centre of a heated controversy. Dubois then put away all his specimens, and it was not until 28 years later, in 1923, that the American anthropologist H. F. Osborn secured access to them through the good offices of the Dutch Academy of Sciences.

The problem of what species did the

owner of the remains belong to had not been settled. Sceptics asserted that they might belong to a deformed ape, or an abnormally developed animal which had no relation to man whatsoever. The most vociferous critics were from the religious community, who held that man's ancestor was Adam, and that man's history dates back only 4,004 years before Christ. Anyone who held that those specimens were related to man was accused of being a heretic. In the end, because of the pressure or some other reason, even Dubois himself gave in and stated that what he had discovered were the remains of a "giant gibbon." It was not until 1929 after Professor Pei Wenzhong discovered the Peking Man skullcap and later, stone artifacts and traces of the use of fire in association with it that the absurd clamour gradually died down.

Accumulative discoveries of Peking Man remains led to a collection of 6 complete, or nearly complete skullcaps, 8 skull fragments, 6 facial bones, 15 mandibles, 153 teeth (58 of them single ones), 7 fragmentary thighbones, 1 shin bone, 3 upper arm bones, 1 fairly well-preserved collar bone and 1 carpal bone, belonging to more than 40 individuals – male and female, adult and juvenile.

The discovery and subsequnt research work done on Peking Man fossils and his culture dispelled the myth surrounding Java Man. But of greater significance was the discovery of the genus Peking Man, or *Pithecanthropus pekinensis*, which thus filled in a missing link in the evolutionary ladder of man and gave a glimpse of the way he lived at that early period.

The above list of specimens may seem insufficient, even fragmentary, but it is remarkable for the number of individuals they represent and the completeness of some of the skulls when compared with *Pithecanthropus* remains found elsewhere in the world. It is unique also in the frequent occurrence of important parts. Human fossils of the Middle Pleistocene found in Germany, Algeria, Morocco and Tanzania consist of only fragmentary skullcaps and mandibles of less than 10 individuals, Java Man remains come to no more than 10 individuals.

Distinctions between the Peking Man skull and that of the modern ape and modern man are easily discernible. The Peking Man skull possesses features of both ape and man, indicating its owner was in the process of discarding its anthropoid ape characteristics and developing towards *Homo sapiens*.

In 1924 kiln workers in South Africa (Azania) found in a cave near the railway station at Taung, 80 kilometres north of Kimberley, the skull and a natural endocranial cast of an immature individual which show features of both the anthropoid ape and Hominidae. Except for the greater part of the skullcap, the upper and lower jawbones and dentition are well preserved. Simian in appearance, the specimen has a number of structural features approximating closely to the Hominidae. This specimen of an ape of great antiquity unknown until then was given the name *Australopithecus africanus* (African Southern Ape) by the Australian Professor R. A. Dart. It was reputed then to be the ape nearest to man.

Over the half century since this discovery, similar types of fossils have been found in Africa and elsewhere in the world. These include: Sterkfontein, Kromderaai,

Makapansgat and Swartkrans in South Africa, Olduvai Gorge in Tanzania, Kanam in Kenya, Chad and Tell Ubeidiya in Palestine. The most significant among these is the discovery made at the Olduvai Gorge site. It is a fairly complete skull imbedded in the first layer of the gorge bottom. The fossil shows a low vault, prominent brow ridge, large facial skeleton, relatively small incisors but robust cheek teeth and a well-developed sagittal crest. It was found by Mrs. Leakey and her husband, who first gave it the name *Zinjanthropus* (Eastern African Man). In the same stratum were tools fashioned from pebbles, from which comes the term "pebble culture" or "Olduvai culture." Along with these were remains of small amphibians, reptiles, rodents and fish.

In 1960, in deposits about 270m. away from the site and some 60 cm. lower than the stratum that yielded the *Zinjanthropus* skull, more Hominidae remains were found, consisting of immature and adult individuals. Judged from the much lighter and smaller skulls, the new hominid shows a closer approximation to man than *Zinjanthropus*. To it the Leakeys gave the name *Homo habilis* (Able Man). Found in association with these were stone tools, worked animal bones and fossils of tortoises, water birds and sabre-tooth tigers.

Though a variety of names have been given by authorities to the fossil material collected in Africa, they are now mainly defined under the subfamilial term australopithecinae and most of them are regarded as belonging to the genus *Australopithecus*. Some paleontologists have lumped *Homo habilis* of Olduvai Gorge and *Meganthropus paleojavanicus* (Giant Man) found in the Djetis stratum, Java, into the australopithecinae, but the majority holds that *Homo habilis* is taxonomically correct and recognizes it as the earliest representative of man's ancestor capable of making stone tools.

Over the years, more remains of the *Australopithecus* have been discovered. The collection consists of more than 90 individuals, ranging from nearly complete skulls to lower jawbones, teeth, broken shoulder-blades, arm bones, hand bones, pelvic bones, leg bones, and foot bones, of both sexes and all ages. The skulls are characterized by their protruding snout, absence of a chin eminence, and flat and low-vaulted skullcap and receding forehead, which give the owners an ape-like look, but they have a mean cranial capacity of 600 C.C., which is greater than that of any anthropoid ape, and in some individuals the brow ridges are not prominent. The dentition conforms to the hominid type, the big cavity at the cranial base (*Foramen magnum*) is positioned nearer to the forehead and much lower down than apes, indicating erect bipedalism. This is corroborated by pelvic features and strongly suggests that they are not really apes.

The australopithecinae survived for a very long period. The earliest ones appeared over three million years ago, while the most recent, one million years or less. A small number persisted into the time of Peking Man. Such overlapping of generic types is common in animal species, too.

Known hominid fossils of the Lower Pleistocene are so morphologically disparate that there is taxonomical confusion on the genus level. This is one major cause

of the controversy over naming them australopithecines. However, efforts in recent years have resulted in their recasting into two general morphological types, *Australopithecus africanus*, or Gracile African Southern Ape, and *Australopithecus robustus*, or Robust Southern Ape. Many authorities hold at present that the australopithecinae, which include *Homo habilis*, were the first tool-makers ancestral to man. But other assert that the line begins with *Hamo habilis* through *Homo erectus* (Erect Man) which includes *Pithecanthropus pekinensis* (Peking Man) and finally to *Homo sapiens*. And although *Australopithecus robustus* could indeed make crude stone implements, this genus was morphologically so specialized that it became extinct by the time *Homo erectus* appeared on the scene. The genus Eastern African Man is a case in point.

The Conception of Man's Family Tree

The geological age of this planet is estimated to be 4,500 million years, while the first appearance of man, according to available evidence, is believed to have occurred only two million years ago. There was no life on earth until one-cell organisms came into being 3,500,000,000 B. P. These living things were not identifiable as plant or animal. From then, fish developed 400,000,000 B. P which in turn, gave birth to amphibians 280 000,000 B. P. From the amphibians, reptiles evolved 250,000,000 B. P. and from the reptiles, mammals were differenciated 150,000,000 B. P. At a later stage, mammals branched off, one branch developed into apes which are ancestral to man.

While the 19th century saw the acceptance of the theory of the evolution of man, the 20th century drew aside the curtain a little to reveal not only the various stages involved but also a timescale far in excess of anything dreamed of by the early pioneers.

The acceptance of man as part of the animal kingdom, subject to the same evolutionary laws, necessitated his scientific classification with other animals in the system originally conceived by Linnaeus in the 18th century. Within this classification man clearly belongs in the group containing the great apes and the monkeys of both the Old and New World. Among these are a group of creatures whose relationship to the others is not very apparent. This large group is the otder Primate, in which are included the prosimians, lemurs, pottos, bush babies and the like, the Old and New World monkeys, and the apes (family Pongidae) and man (family Hominidae). The obvious similarity between man and great apes led the early evolutionists to examine in particular the relationship between these two, but evidence obtained over the last hundred years has provided a great deal of information regarding the development of the other Primate as a whole.

As with all living creatures the geneaological tree of man resembles a family pedigree, with a line stretching from the first discernible ancestor of the group to the present representatives of the family. Between the two extremes is a structure with many side-branches, whose only connection with each other is via the ancestor on the trunk at the point from which they branched. As a result, the further one goes down the trunk, the more branches a single ancestor is seen to be responsible for. The two branches which led to the anthropoid apes and man thus had their last common ancestor at the point at which they parted company. The pro-

blem facing the Human paleontologist is the placing of each piece of fossil evidence in its correct position on the family tree. Does it precede the divergence of man and ape, thus being ancestral to both, or does it come after the divergence, being ancestral only to one ?

The real problem is that both modern man and apes are end products of specialisation. The further one goes back towards their common ancestor the more alike they tend to become, and there is some excuse for anatomists often appearing very uncertain as to where a particular fossil should be placed.

The early ancestors of the primates are discernible as far back as the first stage of the Tertiary (the Eocene) some 70 million years ago, and certainly the ancestral forms of the prosimians were in existence at that time, having been found in both the Old and New Worlds. In the succeeding Oligocene the Old and New World monkeys are distinguishable, and they probably divided out in the early Oligocene. It is not clear whether their common ancestor was a monkey or some form of prosimian.

The next major landmark in the ancestral tree is the point of separation of man and the apes, but before entering this rather confused area of relationship it is necessary to consider the various traits which separate man from his nearest relative.

It would be an oversimplification to say that man differed from the apes in only three characteristics - his brain, his manual dexterity and his upright posture. There are other traits which distinguish him, but it is the exploitation and development of the above three in particular which has given rise to man in his present form.

During Human evolution the brain has developed in overall size and in complexity, and it is particularly the increase in the latter that has given man his present superiority. Perhaps the most productive of man's acquisitions are memory and ability to communicate.

The need to accommodate areas of the brain containing the higher centres led to alteration of the skull's basic shape and to an enlargement of the particular area where these accomplishment were developing. For instance as the frontal lobe developed the frontal bone became progressively more upright, resulting in a backward movement of the face, further modified by a decrease in the size of the jaw and teeth as the diet became more varied. The other two factors distinguishing man, upright posture and manual dexterity, are of course closely related. Man's present method of locomotion seems to have developed from the knuckle walking of the great apes. A change of stance to the upright position freed the hands from their walking role and allowed them to become more sensitive and flexible, giving rise to the precision grip as opposed to the power grip only. It also had considerable effect on the skeleton, particularly the pelvis and the position of the skull in relation to the rest of the body.

It is not possible to say how each of the three developments outlined above affected man's evolution, since they are so intertwined, nor do we know for certain whether or not the acquistion of these traits accelerated man's evolution.

Over the last seventy years an increasing number of human fossils have been found, particularly during the last twenty.

Not only has greatly added to our store of material, it has also led to much of the older material being reexamined.

We have already referred to the breakaway of the Old and New World monkeys in the Oligocene. In the succeeding Miocene, beginning about 35 million years ago,there was a group of small primates, lightly built and intermediate in size between a chimpanzee and a gibbon. To this group the name Dryopithecus has been given, bringing together several forms occurring in Africa, the East and Europe, which has been classified under several different names. The Dryopithecines' relation to man and the apes is not yet clear as they have a number of characteristics which could place them in either branch, although most anatomists suggest that they may be considered as proto-anthropoids rather than protohominids.

One group originally classed with the Dryopithecine but now treated separately is Ramapithecus. The original specimen from India was considered to belong to the pongid rather than the hominid line.

In 1930-34, G. E. Lewis of the Yale University while digging in the Siwalik Hills of India, found one wide-curving jaw with an arched palate - the roof of the mouth - typical of man. He named his find Ramapithecus and announced that in the tangle of all the Miocene ape - forebears, this one not only belonged to a different genus but was also the most manlike of the lot. Lewis's specimen, however, consisted of only part of an upper jaw with a few teeth attached. One swallow does not necessarily make a summer ! To confuse the issue, there was another wild-jawed type, Bramapithecus, known only by a lower jaw.

Twenty-five years later, Prof. L. S. B. Leakey was lucky to find a fossil upper jaw that closely matched that of Ramapithecus - not in India but in Africa. This, too, is now called Ramapithecus, and potassium-argon dating has confirmed that it was contemporaneous with the Ramapithecus of India - 14 milion years ago. From these two finds, a prettygood upper jaw with all its teeth could be reconstructed. Not only did the upper teeth have an unmistakably man-like sweep, but they were also all about the same size. (Among the apes, the front teeth, the incisors and canines tend to be conspicuously longer.) What is more, Elwyn Simons of Yale University was able to show that Bramapithecus and Ramapithecus were the same.

Fossils of Leakey's *Ramapithecus* have been found in Upper Miocene or Lower Pliocene deposits in Kenya, East Africa and were given the generic name *Kenyapithecus* (Kenya Ape) in 1962. The evidence consists of only upper and lower jawbones and teeth.

In 1957 and 1958, at Xiaolongtan, Kaiyuan County, Yunnan Province, five fossil teeth were unearthed successively in Lower Pliocene coal seams. To these Professor Wu Rukang gave the name *Dryopithecus kaiyuanensis* (Kaiyuan Oak Ape), but further studies resulted in grouping the 1957 Kaiyuan finds with the fossils collected in Kenya and India under one generic name, *Ramapithecus punjabicus* (Punjab Rama Ape). Although the diversity of views on the taxonomical classification of *Kenyapithecus* is not yet resolved, this grouping has provided a more creditable outline of the evolutionary lineage from ape to man.

It is generally believed that *Ramapi-*

thecus lived in tropical or semi-tropical forest and savanna areas. Members of this genus are in general 1.1 to 1.2 metres in height, with a short face, vaulted palate bone, and teeth and upper and lower jawbones similar to that of *Australopithecus* (Southern Ape). As the dentition shows many characters like that of *Homo sapiens* in its rudimentary form, the genus can nearly be identified as the precursor of *Homo sapiens* who lived 15-10 million years before the present. There is no evidence on hand to show whether *Ramapithecus* walked with an erect gait, as no cranial and pelvic fossils have been found. Nevertheless, since *Australopithecus* has been shown capable of doing so, his lineal precursor *Ramapithecus* may be inferred as being able to walk in a transitional semierect gait. No sites have yet yielded any artifacts to show that this genus could make tools.

Among all known ape fossils, *Ramapithecus* is the closest to man, possessing more human characteristics than any other genera. Judging by this fact and the period in which he lived, he may be considered as man's simian ancestor who had inherent qualities enabling him to evolve into man. He had crossed the threshold into the stage of hominids.

Increasingly more evidence has been unearthed to show that man's birth place is Asia. Recently, fossils of *Ramapithecus* have been discovered at sites in Pakistan and in Lufeng County (25.7N, 102.7E), Yunnan Province, China.

Finding on oldest human ancestor in Asia

A tooth of the "first possible ancestor of man in Nepal and oldest in Asia" has been found near Tinau Khola, a couple of miles from Butwal, by Dr. J. H. Hutchison, 40, of the Joint Nepal-USA Scientific Expedition. The upper left molar of the hominoid (the super-family of man) *Ramapithecus* was recovered from rocks dated as approximately eleven million years old.

The discovery made in December 1980s helps to fill the geographic gap in the record of early hominoids between India and southern China. The age of the *Butwal Ramapithecus* is very important. Its preliminary age determination of eleven million years, based on a study known as paleomagnetic analysis, is over one million years earlier than the next oldest dates for Asian specimens.

Ramapithecus is the earliest fossil primate which many anthropologists believe to be a direct ancestor of man. Rare specimens have previously been found in Kenya, Pakistan, India and China.

Where will be the earliest ancestor of man ?

Fortunately, in the last 60 years or so, investigators of various countries have collected a fairly substantial amount of specimens which adds immensely to the credibility of paleontological propositions. But the interpretations based on the evidence available so far are not incontrovertible. They are unavoidably inferences. Perhaps in another generation or so sufficient material will have been amassed to upgrade the inferences to firmly grounded concepts.

What answers do we have at present on the question of man's place of origin ? Paleontologists still differ. Some hold that it is Africa, others Europe, and many believe it is Asia. For many years contention has been centred on these three con-

tinents, while Antarctica, Oceania and the Americas have not been considered at all. Discounting the Antarctica, the earliest reliable evidence unearthed in North America merely goes back less than 30,000 years and in South America, the sites in Venezuela have yielded specimens of no more than 14,000 years in antiquity. The further down the south of that continent, the shorter the history of the evidence. Human fossil remains at the southern tip is only some 10,000 years old. In Oceania, no cultural objects older than 20,000 years have yet been found.

Europe was once claimed to be the place of man's origin when the first discovery of Paleolithic industry was made there in the 1830s, and a chronology of the Paleolithic Age of Europe was compiled by the end of the 1860s. But, up to now, taking the world as a whole, Europe has yielded much less human fossils and artifacts of great antiquity than Asia and Africa.

Africa is the home of the gorrilla and chimpanzee which are close to the human species. Since the 1920s, more anthropoid ape and early man fossils have been found on that continent, giving rise to high popularity of the thesis that man had fiirst evolved in Africa. But Asia is the place which has yielded the greatest number of fossils of simian species that had not known tool making but are most akin to man.

The thesis that Southern Asia is man's birthplace seems more tenable. As Frederick Engels held: "Many hundreds of thousands of years ago, during an epoch not yet definitely determinable of that period of the earth's history which geologists call the Tertiary, and most likely towards the end of it, a particularly highly-developed species of anthropoid apes lived somewhere in the tropical zone – probably on a great continent that has now sunk to the bottom of the Indian Ocean." This assertion on the location as well as geological age has been corroborated by later finds consisting of fossil remains of *Ramapithecus* (Rama Ape) of Upper Miocene and Lower Pliocene, the human fossils of the Lower Pleistocene, and the geographical distribution of cultural sites contemporaneous, we have already discussed.

The Siwalik and the Himalayan Regions

The Siwalik Group, a thick fluvial sedimentary sequence derived from the Himalayan uplift, was deposited across the northern edge of the South Asian subcontinent from middle Miocene to middle Pleistocene time. It can be traced, under various names, from Baluchistan and Iran in the west to Burma in the east (A. Gansser, 1964).

The orogeny which created the Himalayas acted throughout the Tertiary and is in effect today. Many of the later Tertiary deposits were raised as foothills, and often fluvial erosion creates outcrops of underlying strata among these deposits. In Punjab one of the more significant type series of Tertiary formations has been worked out in the so-called Salt Range. The sequence is relatively dated by paleontological evidence, in which the mammals are of greatest importance. It was here in the Siwalik strata that the extraordinarily interesting primates. Sivapithecus (Upper Miocene) and Palaeosimia (Middle Miocene), were discovered. The latter would appear to be in the line toward the orangutan, while the former suggests some relationship to the fossil primates generally grouped in the family Dryopithecidae. This

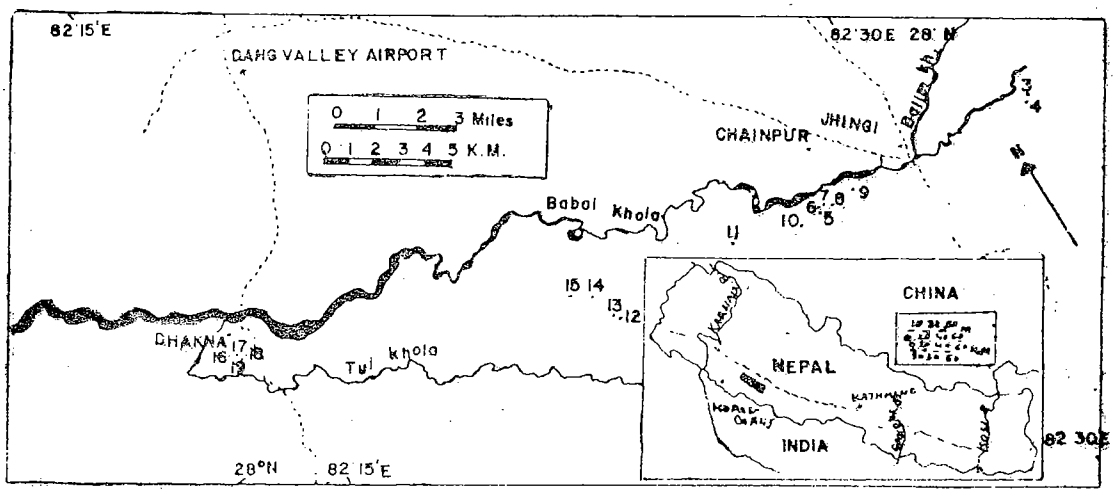
family is famous for its particularly hominid-like teeth, suggesting that it bears a definite relationship to human evolution.

Siwalik Group rocks have been best studied in the markedly fossiliferous areas in the Siwalik Hills of India, and in the extensive open syncline of the Potwar Plateau, Pakistan. On the basis of lithic nature and fossil content, the Siwalik Group of India and Pakistan has been divided informally into lower, middle and upper units (G. E. Pilgrim, 1910). The Lower Siwaliks includes the Chinji Formation, the Middle Siwaliks the Nagri and Dhok Pathan formations, and the Upper Siwaliks the Soan Formation in Pakistan or the *Tatrot and Pinjor formations in India* (A. N. Fatmi, 1973; Colbert, 1935; and references cited therein). In the very broadest sense, the rocks become coarser grained upwards through, the Group being dominated by claystones and siltstones in the Chinji Formation and terminating with conglomeratic beds in the uppermost units. The entire sequence in Pakistan and India is estimated to be from about 4,865 m. thick (E. H. Colbert, 1935) to 6,080 m thick (D. N. Wadia, 1975).

Ongoing remapping and intensive paleontologic and magnetostratigraphic studies of the Pakistan Siwaliks are resulting in revision of the traditional concepts of the Siwalik formations and their fossil. One of the more important aspects of this work is the confirmation of marked lateral lithologic change within the Siwalik Group, as originally suggested by W. D. Gill (1952) for the western end of the Potwar Plateau. The resultant diminution in importance of the lithologies for correlation purposes has placed more emphasis on paleontologic correlations, especially those using fossil mammals.

Previous Studies of Nepal Siwaliks

Nepal was essentially closed to Westerners until the middle 1950's, so the Siwaliks (Text fig. 1) of the sub-Himalayas in this country were not studied along with the Indo-Pakistan beds. Lateral correlations of the Nepal Siwaliks with those of India and Pakistan have been further ha-



TEXT-FIG 1 — Dang Valley Siwalik Group fossil vertebrate localities. Insert shows mapped area and distribution of Siwalik Group in Nepal (adapted from C. K. Sharma, 1973)

mpered by the relatively poor exposures and virtual absence of paleontologic data.

Auden (1935), the first to describe eastern Nepal Siwaliks, noted the three Siwaliks units, as to the west, with the same general upward increase in average grain size. A. Lombard (1958) and P. Bordet (1961) briefly discussed the Siwaliks of eastern Nepal. T. Hagen (1959) published a series of cross sections through the Siwaliks at numerous localities the length of Nepal, indicated the three-fold stratigraphic division, and suggested that most of the exposed Nepal Siwaliks are "Middle Siwaliks." None of these earlier workers reported fossil materials in the Nepal Siwaliks.

More recently, K. W. Glennie and Ziegler (1964) made seven traverses through the Nepal Siwaliks. They defined a lower sandstone facies and an upper conglomeratic facies. They also noted lateral facies variations, although the conglomeratic facies tended to be higher in the section than the sandstone facies. No fossil materials were found during their survey. In conjunction with United Nations groundwater studies, M. T. Ithihara et al. (1972) studies the Siwaliks of eastern Nepal. They recognized three units and found occasional plant fossils in the middle unit. K. Mathur (1972) reported on pollen from presumed lower Siwaliks rocks near Nepalganj in western Nepal.

The first primarily paleontologic field work in the Nepal Siwaliks was reported by R. M. West et al. (1975) who prospected part of the area mapped by M. T. Ithihara et al. Only poorly preserved molluscs were found. These were in the unit considered Middle Siwaliks by Ithihara et al., but were inadequate for paleontologic correlation with the western Siwaliks of India and Pakistan.

The Nepal Geological Survey has mapped numerous areas within the Siwaliks but the individual reports are not published. Some of that information is included in C. K. Sharma (1973). Nepal Geological Survey mappers utilize the three-fold subdivision of the Siwaliks, but for mapping purposes they recognize four to six lithic units which they do not correlate explicitly with the formations of Pakistan and India. They estimate the entire Siwalik Group to have a thickness of 4,250 to 8,200 m. within Nepal. Several reports mention plant, mollusc and vertebrate remains, especially in the lower and middle Siwaliks. This material was not collected, and locality data is not available.

The Present Study

In March 1976, Robert M. West and others collected fossil vertebrates in rocks mapped by the Nepal Geological Survey as Lower Siwaliks in the range of low hills immediately south of Babai Khola in western Nepal. This area of the Dang Valley was selected from aerial photographs studied at the Forest Resources Service, Kathmandu, and from the comments on fossil occurrences in several unpublished Nepal Geological Survey reports.

Vertebrate-producing sites were found in a region about 34 km long and 3.25 km wide. The localities are scattered through about 500 meters of steeply dipping finegrained rocks on the north slope of the first line of hills south of the Main Boundary Fault. Recent deforestation by local residents has resulted in rapid erosion of the steep hill sides, exposing the steeply dipping

Siwaliks.

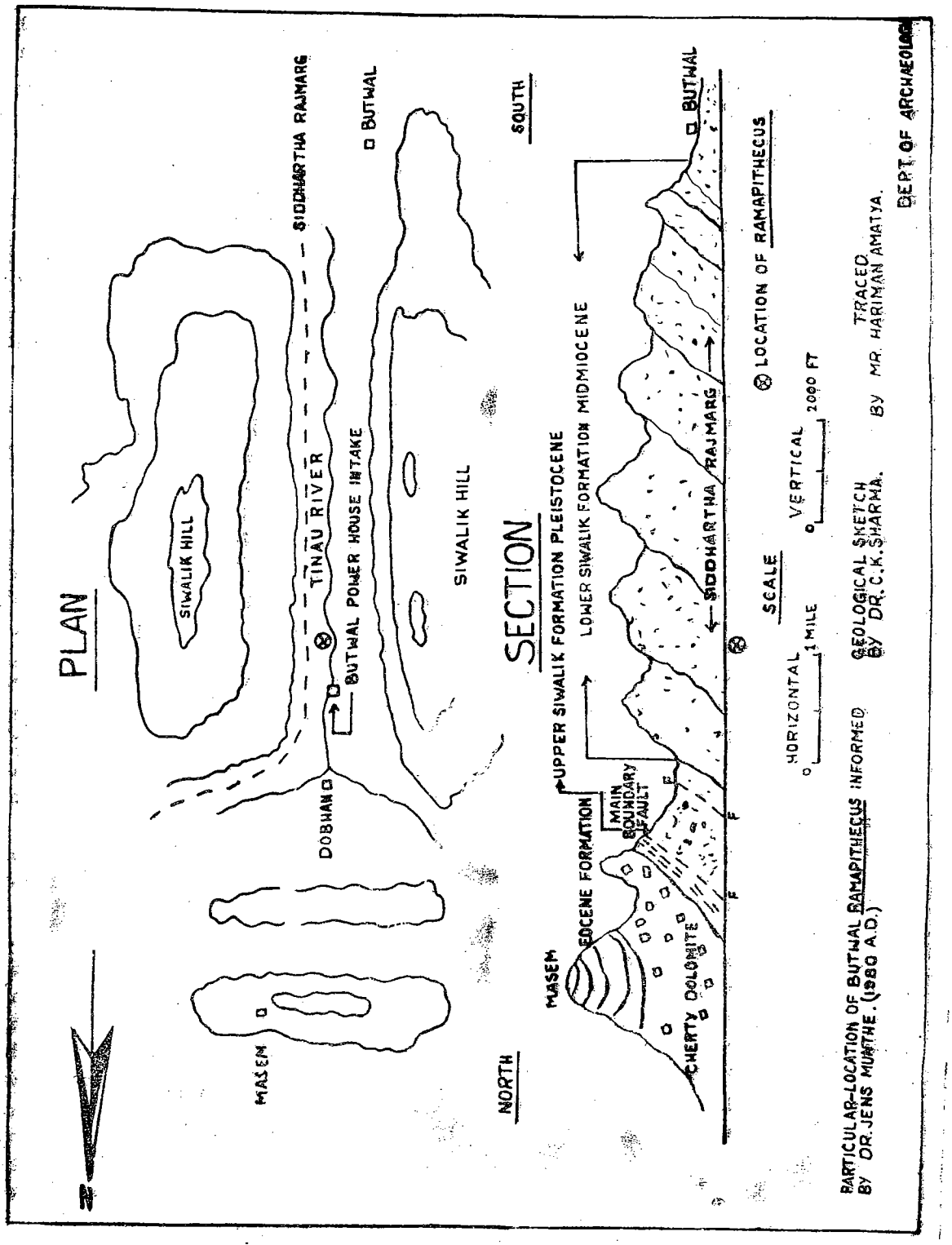
The Dang Valley Siwalik Group dips generally southward, so the oldest rocks are low on the northernmost hills. These sub-Himalayan hills are faulted synclines reflecting structural proximity to the Main Boundary Fault. Younger beds of the Siwalik Group overlie the 1976 localities, to the south of Tui Khola, so the present study sampled only a small part of the available Siwalik sequence.

The presumed Lower Siwalik rocks of the Dang Valley are fine-grained, buff, purple to gray sandstones, siltstones and marlstones. Little coarse sandstone or conglomerate is present, and channel deposits are not prominent. Marlstones make up many of the more resistant units; this facies is markedly different from presumably time-equivalent Lower Siwalik rocks of India and Pakistan and from lower Siwalik red and maroon clays near Nepalganj reported by K. Mathur (1972). Lower Siwalik rocks in western Nepal appear to have been deposited in poorly drained areas, characterized by ponds and sloughs, in contrast to the almost entirely fluvial depositional environment of Lower Siwalik rocks of the west in India and Pakistan. The abundance of fossil fish, crocodilians and turtles in the Nepal Siwaliks tends to substantiate this.

The fossils usually were found as surface lag fragments; no excavations were undertaken and only one specimen was found in situ. The fragmentary nature of the specimens coupled with the relative infrequency of fossils suggests that this particular area of Nepal Siwaliks is not nearly as productive as exposures of equivalent size farther west. Although fossil vertebrates previously had been found in Nepal (C. K. Sharma, 1973), and near Butwal in the Siwalik range has been found the upper left molar of *Ramapithecus* by Scientific-Expedition-Team in December 1980. (Text fig. 2)

Present Study of the Himalaya

Neither can the Qinghai-Tibet Plateau be ignored as a possible place of man's origin. In the Tertiary period, the geographical features of this region were quite different from today. Successive explorations in the Qomolangma (Jolmo Lungma) (or Mount Everest) area carried out under the auspices of the Chinese Academy of Sciences have produced abundant scientific data. We know from the flora here that in the Upper Pliocene, the ecological environment in the Mount Xixia Bangma region at that time was marked by sub-tropical climate with a yearly mean temperature of about 10 °C and precipitation around 2,000 mm. In 1975 at a site in the Jilong Basin, which is 4,100-4,300 m. above sea level, on the northern slope of Mt. Xixia Bangma in the middle section of the Himalayas, fossil remains of the Pliocene three-toed horse (*Hipparion*) were found. This species of forest-grassland dweller is at home in a temperate climate. Sporo-pollen analysis has also produced evidence of a flora that included *Loropetalum*, palm, quercitron, goosefoot, cedar, pea and other sub-tropical plants, which tallies with the climatic conditions shown in the composition of local clay minerals. A geological report made on April 16, 1977 by a Chinese geologist Chen Wanyong concluded : "In the Pliocene the Himalayas were about 1,000 metres above sea level and not as pronounced a barrier to the monsoon from the Indian Ocean as it is today, hence both the south and north slopes were benefited by that seasonal, wa-


PLAN
SIWALIK HILL
SIDDHARTHA RAJMARG
TINAU RIVER
BUTWAL POWER HOUSE INTAKE
BUTWAL
DOBHAN
MASEM
NORTH
SOUTH
SIWALIK HILL
SECTION
UPPER SIWALIK FORMATION PLEISTOCENE
LOWER SIWALIK FORMATION MIDMIOCENE
EOCENE FORMATION
MAIN BOUNDARY FAULT
CHERTY DOLOMITE
SIDDHARTHA RAJMARG
LOCATION OF RAMAPITHECUS
SCALE
HORIZONTAL 1 MILE
VERTICAL 2000 FT
PARTICULAR-LOCATION OF BUTWAL RAMAPITHECUS INFORMED BY DR. JENS MUNTHE. (1980 A.D.)
GEOLOGICAL SKETCH BY DR. C.K. SHARMA.
TRACED BY MR. HARIMAN AMATYA.
DEPT. OF ARCHAEOLOGY

Text Fig. 2

rm, moist wind. It can be safely said that the Himalayas and Qinghai–Tibet Plateau have since the Pliocene been rising at the rate of approximately 0.025–0.03 mm. per year, with an obvious higher rate of uplift after the Middle Pleistocene. The present-day elevation is at least 3,000 metres higher than in Pliocene times." This information is of great value. It suggests that during the transition from ape to man, the Qinghai–Tibet Plateau and himalayas in Nepal are the himalayan region still suitable for the evolution of higher Primates, which makes the regions a hopeful place for seeking missing links in the evolution of man.

For reasons stated above, for the assertion that man's place of origin is in the southern part of East Asia, particularly nothern and southern slope of Sagarmatha or the Mount Everest region.

The example, which is given here, shows the possibility that man's ancestor Hominidae could be found in the southern part of Nepal in Siwalik and in Himalaya in north. Therefore, work should be done in this field in Himalayan range also, as it has been done in Siwalik. Royal Nepal Academy of Science and Technology has already been established in Nepal. Every year foreigners are given permission for Himalayan expedition. With these expedition teams, if Royal Nepal Academy of Science and Technology would compulsorily participate by sending a paleontologist, then it might be a great achievement for Nepal, the country of Yeti-Man, in the field of paleontology. It may be possible that the origin of Man's first ancestor would have been started from the world's highest mountain Sagarmatha or the Mount Everest range.

Selected References

A. Gansser — Geology of The Himalayas. Interscience, New York, 1964.

A. N. Fatmi — Lithostratigraphic Unit of the Kohat- Potwar Province, Indus Basin, Pakistan Mem. Geol. Surv. Pak. 10: 1-78. - 1973.

Chambers' Twentieth Century Dictionary (Old Edition).

C. K. Sharma — Geology of Nepal, Maniram Sharma, Kathmandu, Nepal, 1973.

Daily Telegraph, 27th Nov. 1983, London.

E. H. Colbert — Siwalik Mammals in the American Museum of Natural History, Trans. Am. Philos. Soc., N. Ser. 26: 1-401 - 1935.

Eight-Million-Year-Old Palaeopithecus Fossil (1978), China Pictorial, 1979.

Encyclopadea Britanica, University of Chicago, Vol. VIII & 15, 1979.

Frederick Engels -- Dialectics of Nature, Progress Publishers, Moscow, Seventh Printing - 1976.

Guo Xudong's Paper - Scientica Sinica - No. 1, 1974.

H. D. Sankalia — Prehistory and Protohistory of India and Pakistan, Deccan College, Poona (New Edition), 1974.

JanakLal Sharma, Kathmandu, Nepal and A. Ya. Shchetenko (DR.), Leningrad- The Stone Age of Nepal, Soviet Archaeology, No. 2. 1983.

J. B. Auden — Traverses in the Himalaya, Rec. Geol. Surv. India, 69 (2): 123-167, 1935.

J. Coggin Brown -- Prehistoric Antiquities of India, Cosmo Publications, New Delhi, 1981.

J. F. Pepper G. M. Everhart — The Indian Ocean- The Geology of its Bordering Land and the Configuration of its Floor, Department of the Interior- OSGS Miscellaneous Geological Investigations, Map- 1-380, Washington D. C., 1963.

Jia Lanpo — Early Man in China, Foreign Languages Press, Beijing, 1980.

Jia Lanpo (Chia Lan-Po) —The Cave Home of Peking Man, Foreign Languages Press, Peking, 1975.

John Waechter — Man before History, Elsevier-Phaidon, Littlegate House, St. Ebbe's Street, Oxford, 1976.

Kenneth P. Oakley — Man and the Tool Maker, Trustees of the British Museum (Natural History), London, 1972.

K. Mathur — Studies in the Paleoflora of the Himalayan Foot-Hills 2 on the Palynoflora in the Lower Siwalik Sediments of Nepal, J. Palynol, 1972.

N. R. Banerjee (Dr.) Discovery of remains of Prehistoric Man in Nepal, Ancient Nepal, No. 6, Kathmandu, January 1969.

Robert M. West and Others — Vertebrate Fauna from Neogene Siwalik Group, Dang Valley, Western Nepal, - Journal of Paleontology, V. 52, No.5, September 1978.

Satya Vrat — Social Anthropology, Sarsvatee Sadan, Delhi- 7, 1970.

S. B. Deo and G. L. Badam — The Antiquity of Man, Science Today, March 1976.

S. T. Hussain — Revision of Hipparion (Equidae Mammalia) from the Siwalik Hills of Pakistan and India, Bayer. Akad. Wiss. ABH. 1971.

The Rising Nepal, Kathmandu, March 27, 1981 (Chaitra 14, 2037, Friday).

The Times of India, Thursday, August 19, 1982. Page-9.

The Times of India, Janaury 21, 1984- U. P. fossil is first evidence of hominid in India.

Walter A. Fairservis, Jr. — The Roots of Ancient India, George Allen and Unwin Ltd., London, First Published in 1971.

W. D. Gill — The Stratigraphy of the Siwalik Series in the Northern Potwar, Punjab, Pakistan. Q. J. Geol. Soc. London, 1952.

गोरखापत्र – काठमाडौं, २०३७ साल चैत्र १४ गते शुक्रबार।

जनकलाल शर्मा — नेपालमा मानव जातिको पुर्खा– प्राचीन नेपाल, संख्या ६१–६४, पुष २०३७– श्रावण २०३८।

जनकलाल शर्मा— नेपाल : मानव विकासको दृष्टिमा, गरिमा, वर्ष १, अङ्क ५, २०४०।

जनकलाल शर्मा — हाम्रो समाज : एक अध्ययन, साझा प्रकाशन, पुलचोक, २०३९।

A Brief Note on Strategy of His Majesty's Government on Heritage Conservation

– Shaphalya Amatya

If somebody asks me what is the strategy of HMG/Nepal on heritage conservation, my simple answer will be that there will not be a single government in the world which does not love to conserve their heritage and our country. Nepal is no exception to it. But the question here arises how they conserve their heritage. When we talk of cultural heritage it covers a vast multitude of seen and unseen heritages of a country or a society. Just putting together bricks of a monument will not be enough to preserve it. As we are proud of our culture being a living culture that means all the components of it or in other words environment of it should be properly preserved. Methods and means of preserving culture heritage might differ from place to place and country to country because of many determining factors like availability of resources, conseiousness or awareness among the people, promulgation of proper legal measures ensuring the preservation of those heritages, and political stability or peace in the country, etc. but everywhere it has a single and only one aim that is the preservation of cultural heritage for posterity. If somebody is of opinion that the Government is the only one responsible agency for protecting the heritage, he is mistaken. Here, I do not deny, the Government is one of the most essential and effective agencies or means. But on many occasions the Government has to change its decisions if the people or some section of them are against it. Infact, the Government is only a custodian of people's property or heritage. People are the real owners and therefore it is their profound duty to protect it for their existence and for the survival of their incoming generations. These are the values, we have to teach our children; then only what we are trying to do will have any chance of succeeding in the face of extremely hostile factors all around. As a matter of fact, people's participation in every spheres of development activities are essential in a country like Nepal. One of the main directive principles of our Democratic Panchayat System of the Government is to mobilise, to the maximum possible extent and on a voluntary basis,

the national genius and resources for the setting up of a free society (i. e. a society which is democratic, just, dynamic and free from exploitation) by associating, through gradual decentralisation, the maximum number of representatives of the people at all levels of the administration and by making the general public vigilant and conscious.

Now I would like to limit myself on monument conservation Our ancestors have not only built and left us a vast number of monuments of architectural wonders but also kept a long and unbroken tradition of maintaining and preserving them by means of institutions like "Guthis" or trusts. Numerous inscriptions have proved that "Guthis" were already in existence during the Lichchavi period. As we all know, till 1950, Nepal lived a life of isolation. In 1950, it was not only opened to the outsiders but a new democratic political system was also introduced in Nepal. As in every traditional society,these changes brought changes in their social values. The new democratic governments introduced many radical and dynamic laws in land and socio-economic system which automatically brought changes in their life. Contact with international world attracted the Nepalese to many new wants and desires. As a result, slowly and gradually they began to forget their old values, which also caused tne decline of institutions like "Guthis". Sons and grandsons knowingly or unknowingly began to forget the contributions or artistic creations of their forefathers. In such a situation our monuments became orphans. In course of time the number of these orphans increased tremendously. The great earthquake of 1934 took lives of thousands of them. Some were rescued, some were saved but not all. The Governments after 1950's could not save thousands of important monuments, private houses and shrines which are vanishing from the landscape of the Kathmandu valley. They were only shedding crocodile's tears. The ratio of decay is so much in proportion according to Dr. Prayag Raj Sharma (to quote) "Kathmandu valley inventory had enlisted a total of 680 individual monuments in the three towns of Kathmandu, Patan and Bhaktapur in 1975 .. to-day, only eight years since its publication, many of the monuments it had enlisted have fallen and even disappeared completely".

I do not mean that our government has not done anything or is not worried to save this heritage. If I am not mistaken the establishment of the Department of Archaeology in 1952 and the promulgation of the Ancient Monument Preservation Act in 1956 were the two prime measures adopted by our Government in this direction. This act has certainly provided due protection to our ancient monuments, sites and objects of archaeological, historical and artistic importance. It is true that upto 1960's there was no central organisation responsible for the mainteinance and preservation of monuments. The Public Works Department was responsible for major repairs to monuments. Repairs were also undertaken by District Magistrates. Further, some of the trustees of the temple also carried out minor repairs to monuments under their charge.

Even in the absence of one single central organisation the Governments after 1950's did give some attention to save this heritage. For example, a number of major monuments were repaired and facelifted during the coronation of late King Mahendra

in 1957. A joint venture of the Guthi undertakings and the Department of Archaeology restored hundreds of monuments in 1970's on the occasion of the auspicious wedding ceremony of their Majesties, King Birendra Bir Bikram Shah Dev and Queen Aishwarya Rajya Laksmi Devi Shah. Similarly many important monuments of the Kathmandu valley were repaired and restored in 1975 on the auspicious occasion of the coronation of their Majesties.

Undoubtedly since the establishment of the Department of Archaeology, HMG/ Nepal has been taking proper care and interest to save this heritage. Both in regular as well as development programme some budget have been allocated every year. But the resources or finances available for the heritage conservation are not at all mentionable or sufficient. Not only lack of resources but there are also many other lacunas, the Department is facing to-day, which I have discussed in detail in one of my recent articles published in the souvenir of PATA Heritage Conference 1983. Here, I would like to mention some of the most prominent among them in brief. Firstly, the Department does not have a separate building after Simha Darbar Secretariat it was destroyed by fire in 1974. At present it is temporarily housed in the National Archives. Secondly, the lack of trained man-power has been affecting seriously the functioning of the Department. For example, at present there are eleven museums headed by Gazetted Officers but only there out of them have diploma in museology. Due to the lack of trained man-power institutions like National Archives and National library have been headed by non-professionals. Last, but not the least, inteligent and talented persons do not take much interest in joininy this Department because there are hardly any chance of career-building opportunities, for example after a long spell of nearly twenty years only recently some new upgraded posts have been sanctioned, etc.

For the Conservation of Cultural heritage of the Kathmandu valley, UNESCO has prepared a Master-Plan in 1977. The Department has already launched the Master-Plan in a very humble way. His Majesty's Government has generously agreed in principle that it will contribute a matching fund of twenty-five per cent in any project if it has been taken up by donar country or organisation or individual to its total cost. This approach of HMG/Nepal is not only appreciated by donars but also encouraged them to take interest in this project. It has also proved HMG's inner commitment to this Master-Plan.

As all plans are useless, if their aims can not be put into practice because the necessary funds have not been approved or available I hope such situation will not arise on the implementation of the Kathmandu valley Master-Plan. We all know, to make it a success, we need co-operations and donations from friendly countries, international agencies and other generous donars. But what I would like to convey here is that this heritage is a valued treasury primarily of Nepal and the Nepalese and then after of the mankind as a whole, therefore it is the foremost of the Nepalese to save and preserve them.

References:

1) HMG / UN / UNESCO, etc; *Kathmandu Valley: The Preservation of Physical Environment and Cultura: Heritage: Protective Inventory*, (Two Volumes) Anoton School & Co., Vienna (Austria), 1975.

2) Edward J. Cording, *Evaluaton of S. E. Slope, Swayambhu Site, Kathmandu Valley*, Nepal, Report No. 182, UNESCO, Paris, 1981-1982.

3) John Sanday, *Kathmandu Valley : Nepalese Historic Monument in Need of Preservation.*, UNESCO; Paris, 1982.

4) Shaphalya Amatya, "Hamra Samskritik Sampadaharu" (Our Cultural Heritages) Nepali, *UNESCO Bulletin year 12, No. 3* 2037 B. S. (1980). Ministry of Education, Kathmandu Nepal, p. 2.

5) Shaphalya Amatya, *Some Aspects of Cultural Policy in Nepal*, UNESCO, Paris, 1983.

6) Shaphalya Amatya, "Hijo Ajako Kathmanduko Batabaranra Bastukala" (Kathmandu of Yesterday and Today; Architecture & Environment), Madhuparka (Nepali) Kathmandu, Poush 2038, year 14, No. 8, pp. 30-32.

7) Shaphalya Amatya, "Samskritik Sampadaharuko....." (About Cultural Heritage), *Garima* (Nepali), Kathmandu, year I, No. 9, Bhadra, 2040 B. S. pp. 51-62.

8) Dr. Shaphalya Amatya, "Preserving our Heritage, "*Heritage Preservation-Tourism For Tomorrow*, Souvenir Issued in Commoration of the Third PATA International Tourism & Heritage Conservation Conference (Nov. 1-4, 1983), at Kathmandu, Nepal. Pub. by PATA Nepal Chapter and Heritage Society. pp. 8-14.

9) Shree Panchko Sarkar (His Majesty's Government) Kanun Tatha Nyaya Mantralaya (Ministry of Law and Justice), *Nepal Ain Sangraha* (Collection of Nepalese Law), Bhag 3, (Part 3), pp. 1097-1102, Kathmandu, and *Nepal Rajpatra*, Bhag 3 (Part 3), 25 Chaitra 2025 B. S.

10) UNDP/UNESCO, *Master Plan for the Conservation of the Cultural Heritage in the Kathmandu Valley*, Paris. 1977.

11) UNESCO/UNDP *Nepal: Master Plan for the Conservation of Cultural Heritage in the Kathmandu Valley : Project Findings and Recommendations*, Paris 1981, p. 12.

Deterioration and Restoration of Painting

– Bhimbar S. Thapa

In Nepal mostly paintings were done either in paper or in canvas. Very few paintings are available in wooden book covers and in skin perchment. Most of them are being organic material deteriorate after the lapses of time. A number of destructive agencies are noted in Museums and Libraries. Care and preservation of an art object is a never ending process. It needs constant care, physical labour and patience. It should be examined periodically by the concerning experts.

The destructive agencies of objects are natural, as well as artificial. The natural causes are the following:–

1. Temperature and humidity.
2. Bio-deterioration.
3. Light and air pollution.

1. Temperature and humidity

They are very important factors which causes deterioration of painting. Paper and textile (canvas) are hydroscopic in nature. Temperature plays an important role either to increase or to decrease the relative humidity of an atmosphere. When temperature decreases, humidity increases and vice-versa. The paper and canvas shows brittle character in absence of water vapours (moisture) in nature and soften in presence of high humidity.

The suitable condition for fungal growths is easily met in tropical countries with heavy rainfall and high temperature. In more than 70% relative humidity below 18°C heat most of the fungi are restricted. But 25°C to 40°C of heat is very much helpful for rapid growth of the fungi. The hydrolysis done by moulds generate enzyme (amino acids) which helps to break the cellulose molecules of the organic material.

In excessive dryness shrinkage and cracking develop in colour pigment, and in excessive wetness promotes the fibres to swell and softening. This situation is more harmful in skin and painted wooden panel, which may changes its shape and size. Thus the constant change of relative humidity and temperature should be stopped. Otherwise a force imposed by a regular change of temperature and humidity weakens the

fibres of organic material. i. e. paper and textile.

There is no any devices of airconditioning in our Museums and Libraries, which can regulate the favourable conditions to the paper and canvas paintings. If the humidity is controlied other things will be controlled automatically.

2. Bio-deterioration

A deterioration caused by biological agents known as bio-deterioration. There are more than seventy species* of insects are identified as an enemies of cellulose fibres. Even more harmful among them are book-worm, silver-firh, cockroaches, termite, book-lice, mud-wasps, fire-brats, etc. Organic material invites these insects seperately or combinely. Along with these visible insects there are invisible micro-organism which causes painting deterioration. The bad storage system and rough handling-accelerate growth of fungus dryrots and bacteria. During their life-cycle they generate organic acids causing slow damage.

Fungi, algae, lichens, mosses, actinomytes and bacteria are various types of micro-organism which are responsible for great damage to the paintings. These belongs to a major division of plant kingdom. Fungi bacteria and actinomytes has got no chlorophyll. So these micro-organism exist only as a parasite or saprophyte. Paper and canvas painting are being a organic material is good medium for fungal and bacterial growth. These micro-organism causes stain on paper, disfigures the paintings and changes the chemical and mechanical properties of various types of cellulosic materials. It effects on the strength of the fibers and also is responsible for producing undesirable colour and odour.

3. Light and air pollution

Light is a major factor for deterioration of displayed coloured art objects. The damaging effect of light on the painting is of two folds. In one hand chemical changes take place in the material of the paintings and on the other hand bleaches out the colour. It slowly changes the nature of the paint-medium. This process is known as photo-chemical deterioration.

Light is a form of radient energy. Thus light X-ray, r (gamma) rays, infra-red and ultra-voilet rays are all electro magnetic radiation. Each magnetic radiation is associated with specific wave lengths.

Visible region of the spectrum of natural white light is appoximately between 4,000 to 7,000 A°.

The range of ultra-voilet rays is 300 to 400 nm, infra-red radiation is beyond 760 nm, and visible light radiation is between 400 to 760 nm.‡ Ultra-voilet radiation less than 300 nm cannot penetrate the atmosphere. Shorter is the wave length higher will be the energy of radiation. In light complex, IR-rays and other invisible rays are also present. The damage caused by light depends upon the following factors.

a. Spectral characteristic of light.
b. Intensity of light

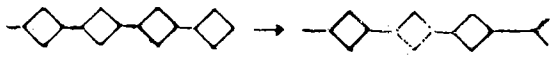
---

* Accordingly to Waseem Ahmeed- Care and Repair of Archieval Materil, Museuology and Museum Problems in Pakistan. (Page 115)

‡ Chemistry of Environment-Bailey R. A., (London Academy Press, 1978).

c. Duration of exposure to light
d. Susceptibility of the object to light

The supports of painting are mostly organic in nature and are made of groups of small molecule (Polymeric compound) is well known from polymer chemistry.†



The strength of the organic material depends upon the extent of polymerization present. In photo-chemical action light breaks down the molecule of polymeric compound. Polymerization takes place in photo-chemical action. The cellulose oxidised leading to degradation by exposure to light. Photo-chemical degradation is apparently due to oxidation of cellulose by oxygen present in the atmosphere, the reaction is accelerated by humidity. Simply we can say that the photo-chemical reaction starts by the absorption of UV-rays. Shorter wave length radiatian makes the paintings weak and brittle. The colours fade away by light and changes the nature of the binding material. It deteriorates the starch, resin, glue and alum, etc. Most of the water colour exposed to light tend to lowered down in tone.

It is widely understood that day light is more dangerous to painting than the incandescent light. The flouroscent tubes are also dangerous but less than day light. The photo-chemical effect can be controlled by using the proper light filter.

The following suggestions are given to control the effect of light on paintings :-

1. By minimizing the intensity of light falling upon the paintings.
2. By reducing the time of exposure on the paintings.
3. By eliminating the photo-chemically active radiations from the light.
4. The distribution of light on painting should be as uniform as possible.

For all paintings the intensity of light should not exceed more than 50 lux‡ and UV radiation 75 m w/lumen,

To cut the direct day light through the window shaded curtain and plastic covers can be used It can be controlled by the use of diffusing glass on the window. To protect the painting from UV-rays, UV filters such as Plexi glass 201 or, Plexi glass UF 3 and Perspex UE are recommended. They are thick as well as thin shape. They can be used in windows and in show-cases which are easily available in India.

Reflected light from a painted surface containing Titanium white or Zinc white also absorbs the UV-rays. It is preferable to use translucent or transparent glass in front of the light source.

The photo-chemical effect and the gasseous pollution of air like SO_2 (Sulphur dioxide), CO_2 (Carbon dioxide), H_2S (Hydrogen sulphide) and O_3 (Ozone) and dust particle causes a great damage to the paintings. It is rather a very slow and unseen reaction. It crackled down whole the paintings into a dust in future.

Sulphur dioxide is generated due to the combustion of hydrocarbon i.e. coal, burning of petrol and fuels in domestic purposes, power station and automobiles. Sulphur di-

† Care and Repair of Archieval Material. Waseem Ahmeed (Pakistan).

‡ Measurement unit of light intensity.

oxide in contact with moisture yeilds sulphurous acid and finally sulphuric acid.

$$SO_2 + H_2O = H_2SO_3$$
$$2H_2SO_3 + SO_2 = H_2SO_4 + S$$

In the same way carbon dioxide forms carbonic acid.

$$CO_2 + H_2O = H_2CO_3$$

And nitrogen dioxide with moisture yeilds nitric acid.

$$2NO_2 + H_2O = HNO_3 + HNO_2$$

All these inorganic acids though forms in a negligible quantity has a strong reactive and damaging effect on painting.

The most dangerous and damaging oxidant pollutants are ozone and sulphur dioxide. Ozone is a poisonous gas found at the highest concentration in polluted cities. It comes into contact with painting in following ways-

1. From the natural production in the upper atmosphere.
2. From the effect of sun light on automobiles exhust gas known as photo-chemical smog.
3. From certain kinds of lamps and electrical equipment, which might be used in Electrostatic filters, copying machines, etc. They throw out a lot of ultra-voilet rays. The series of chemical reaction which results in man made ozone starts with nitrogen oxides from automobiles exhusts. The reaction starts the process by breaking up of nitrogen dioxide by sun light to form nitric oxide and atomic oxygen. This oxygen atom thus created had a great tendency to combine with nitric oxide to form again nitrogen dioxide, then to nitrous acid and nitric acid.

$$2NO + O_2 = 2NO_2$$
$$2NO_2 + H_2O = HNO_2 + HNO_3$$

The dust particles suspended in air when falls upon the painting surface gives abrasive effect. It also effects chemically on the painting material. When moisture content is high in atmosphere the dust particles settled down and stick on the painting surface. The gasseous pollutants can be reduced either by water spray or activated carbon filters in the air conditioning system. Plain water spray and active carbon filters are effective against sulphur dioxide and nitrogen dioxide. But it is not effective against ozone. Ozone is removed with high efficiency of activated carbon not by absorption but by destruction.

Vaccum cleaners are advisable for the floor cleaning. The slow and natural deterioration of the painting is unavoidable in under-developing country due to lack of man-power and necessary equipments. Besides the natural way there are certain artificial wavs which may damage the painting. The ways are:-

1. Accidents
2. Mishandling
3. Wrong method of carrying
4. Fire, flood and ravages of war
5. Bad storage system

Few general rules are given below to protect from artificial damages

1. The painting is a very delicated material and always should be handled with care. A soft nylon brush can be used to remove dust and dirt. The support of the painting should be straight and rigid. Painting never should be folded or scrolled.

2. Painting on mount or stretcher must be carried from one place to other one by one.
3. Before sending out the painting must be well examined whether the symptoms of danger is there or not.
4. A periodical inspection of the painting should be done.
5. To carry a painting never use one hand. One hand must be under the frame and the other at the side.
6. The painting surface should be protected from abrasion.
7. Hand should not be allowed to come in contact with the painted surface.
8. Prints, drawings and miniature paintings are always be kept in between a flat hard board.
9. Scotch tape or other type of commercial adhesiva tapes are very injurious to the paintings.
10. A painting never sent out with glass frame or covers.

The extent of damage due to internal factors depends upon the properties of the material and how the material have been used for paintings. The falls technique of painting invites, various deteriorating agencies. There are certain natural radicles in colour pigments which can not be controlled or avoided. The pigment like Verdigris has a very dangerous damaging effect on the painting support. The portion to the painting with this pigments are easily changes into brown and a eventually lost due to the acidic character of the colour pigment. The acids through many sources are very dangerous to the paintings. Even a small quantity of acid present in the paintings tends to break the fibres of cellulose and the painting looses its strength. Deterioration of a painting is a complex phenomenon. Only a constant efforts can minimise the damaging agencies whether it is natural or artificial.

A demonstration of painting restoration was shown at Central Chemical Conservation Laboratory at Patan. Restoration is a process which helps to live long the objects without disturbing its asthetic values.

The Central Chemical Conservation Laboratory received forty-two pieces of canvas oil painting from Narayanhiti Palace. The religous arts belonging to worshipping room of the Palace indeed is not very ancient work but much valuable in the point of Hindu religion.

When the objects were at lab., the stretcher were broken and were affected badly by the wood termites. Regarding the paintings, the colours were flaked and faded away. Some of the paintings were almost invisible, and difficult to trace out the original drawings. Many holes on canvas were observed here and there. The paintings were completely covered with dust, dirt and shoots. They were tore out from the edges to different places.

Treatment

The paintings were brushed with a dry and soft brush to remove the dust and the shoots layers as much as possible. Then broken stretcher were removed completely. Then the paintings were washed with the following solution.

Preparation of solution

The solution containing the following organic solvents were used separately or in a mixture form.

a. 20% Rectified spirit.
b. 50% Distilled water.
c. 2-3% Ammonia.
d. 3% Thymol.
e. 20% Ab. alcohol.
f. 5% Benzene.

With the above prepared solution the paintings were thoroughly washed in enamel tray. In the unaffected parts cotton swab was dipped in the solution and was swabbed lightly without disturbing or introducing any external force to the paintings. After this treatment the paintings were dried in absorbant sheets and was mounted to a newly prepared canvas to give support to the paintings.

Preparation of canvas

A thin cotton cloth to the required size of the painting was taken and placed on a smooth and plain table. The adhesive paste was applied uniformly with a flat brush. Sheets of Nepalese tissue paper (Hand made fine paper) was overlappd up to the required thickness. The whole thing was pressed well. When it was about to dry the newly prepared canvas was rubbed with a roller or with a smooth object just to avoid the shrinkages and the unlevelness. Then it was kept for more than a week for natural drying.

Preparation of paste

Arrot powder mixed with water, well stirred and heated in a oven to get thick paste. In the prepared paste, mercury chloride about 2-3%, penta-chlorophenol 5%, alcohol and glycerin was added which work as an insecticides and fungicides.

Fixing of the painting

The newly prepared canvas was coated with the paste and the painting were mounted very carefully with several hands. Special care was given at that time to remove the shrinks and the air bubbles. When the work was completed the painting was left for complete drying.

Lacuna filling

A paste or Putty was prepared by mixing a powder of Zinc oxide and polyvinyl acetate emulsion (mobicle). With this paste all the lacunas were filled.

Framing

Required different sizes of wooden pieces were taken and was coated with Xylophene and kerosene mixture in 1 : 3 ratio to prevent from the termites. Then the canvas paintings were stretched and stapler pins were used to give strong rigidity.

Retouching

After the whole procedure explained above was completed, the paintings were taken to retouch with different colours.

Colours used for retouching

(a) Zinc white, (b) Ivory black, (c) Red, (d) Yellow, (e) Blue (f) Green.

Preservative treatment

The paintings were coated with the solution of 5% paraloid B-72 (methyl methacrylate) in sulphur free tolune as a preservative coating after the fiinishing touch.

A final photograph was taken after completing the whole process.

Work performed

The chemical treatment was done by B. S. Thapa (Chief) and S. Panday and the retouching and other works was done by S. R. Tamrakar and R. Jyapoo (Artist as well as chemical assistant to the lab).

The conservation record which was

kept in conservation lab is given in the next page.

Selected bibliography

1. Agrawall, O. P., Care and Preservation of Museum objects (N. R. L. C., New Delhi, 1977)
2. Agrawall, O. P., An Introduction to Preservation of Paintings. (Baroda, Dept. of Museology M. S. University of Baroda 1967)
3. Agrawall, O. P., A Major Problems in Museums. (International Centre for Conservation, Rome 1979)
4. Sharma, V. K., Trainee (80-81) N. R. L. C. Pahari Miniature Painting.
5. Rayamaji, Hem Nar Singh, Technique of Nepalese hand-made paper.
6. Jespertrier. -Ancient paper making in Nepal.
7. Bailey, R. A., Chemistry of Environment. (London Academy Press 1978)
8. Bakshi., B. K., - Fungi in relation to termites. (UNESCO). Termites in the humid tropics (P. P. 117-120).
9. Plenderleith, H. J., - The Conservation of Antiquities and works of Arts (Indeed Oxford University Press, London 1971).
10. The conservation of Culture Property (UNESCO) Paris 1968, p. p. 41-42.
11. Museology and Museum Problems in Pakistan. Edited by Dr. Saifur Rahman DAR, (Lahore Museum, Lahore, Pakistan, 1981).

CONSERVATION RECORD

Laboratory No. P -- 60 *Museum No.*

Owner's Name NARAYANHITI ROYAL PALACE

Location

Designation of the object Radha Krishna *Period* 20th Century

Material-Technique Canvas Painting

Function or use Religious Purpose

Present conditions

(1) The Painting was completely covered by dust, dirt and shoots.

(2) The Painting was badly damaged due to nailing and malhandling.

(3) The colour was flaked away here and there.

(4) The old frame (stretcher) was broken into several pieces.

Museum Photo No. *Laboratory Photo No.* P — 60

Correspondence

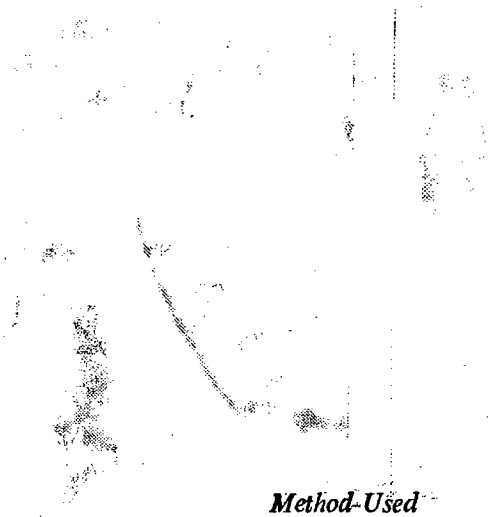
Conservation Officer B. S. Thapa

Work done by R. Jyapoo, S. Tamrakar, S. Panday

Date received 4/4/37 *Date returned* 10/8/040.

RECORD OF TREATMENT

Material used



Method-Used

(*A*) *For cleaning*:-

1) Rectified Spirit 25%
2) Distilled Water 50%
3) Ammonia Solution 3%
4) Absolute Alcohol 20%
5) Benzene 5%

(*B*) *New Canvas*:-

1) Nepalese Tissue Paper
2) Nepalese Handloom Cloth

(*C*) *For Adhesive Paste*:-

1) Wheat Flour
2) Mercury Chloride
3) Penta Chlorophenol
4) Glycerine

(*D*) *For Lacuna Filling*:-

1) Kaolin Powder or Zine Oxide Powder
2) Mobicol (Polyvinyl Acetati Emulsion)

(*E*) *For New Stretches or Framing*:-

1) Soft Wood (Utish) (Uddist in Nepali)
2) Iron Nails
3) Mobicol
4) Xylophene - One Part
5) Kerosene Oil - Three Parts

Signature B. S. Thapa

PHOTOGRAPHIC RECORD

Museum No.

Designation of the object Radha Krishna

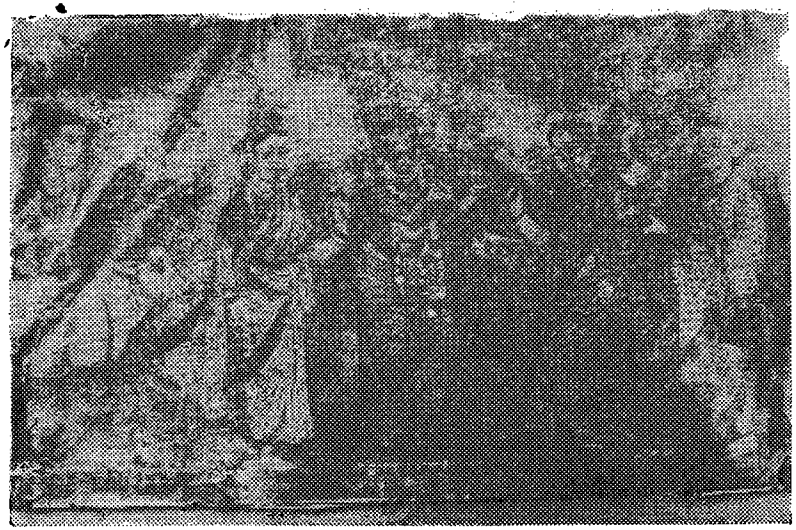
Laboratory No. P.- 60

Material Canvas paintings

Owner's Name

Narayanhiti Royal Palace.

...Before Restoration



Negative No.- P-60

Photo No.- P-60

Date- 10/8/040

Taken by R. Jyapoo

Observations

...After Restoration

Signature B. S. Thapa

NEPAL

(Continued)

— Sylvain Levi

In Benares, Rana Bahadur did not take long to become enamoured of a new beauty, and to satisfy the exigencies of his passion he began by removing all the queen's jewels then he contracted loans with the company. The Darbar was frightened that Rana Bahadur would place the English to serve his ends or that the Company under the cloak, was seeking to meddle into Nepalese affairs; the Darbar offered to renew the commercial agreement interrupted since its conclusion and to receive in Nepal a British resident. Captain Knox was entrusted to fill the post, and he arrived at Kathmandu in April 1802. But tired of the incessant shufflings of the Darbar, which never yielded without retracting soon afterwards, Captain Knox accompanied with his assistant Buchanan Hamilton (I, 136 sq.), definitely returned to India in March 1803.

In the interval, important events had taken place. Queen Tripura Sundari, tired of the ill - treatment of her husband had left Benares and watched on the frontier for a propitious hour to re-enter into Nepal; she feared thither the hostility of her ancient rival. When the rainy season made the Terai uninhabitable (April 1802), she decided to venture on a bold stroke, encouraged perhaps by having dependent on her, Damodar Panre who had accepted with reluctance an ancient slave for regent. An escort of soldiers sent against her dared not act; the chief of the fort of Sisagarhi shut himself up with his men behind the walls in order not to arrest her. A final detachment was sent against her. She drew a dagger and struck a blow at the officer who fell back ashamed of his task and the soldiers disbanded. No sooner did she reach Nepal, than Damodar Panre came before her and bowed to her; the multitude welcomed her and led her to the palace whilst the regent who was a slave fled into a temple with her son, the young king, the treasures and jewels of the crown.

The queen handed the power to Damodar Panre, but she hastened to end back to Palpa, the king Prithivi Pala who had remained in Kathmandu since the accession of Girvana Yuddha Vikrama and whom they suspected of aspiring to the throne of Nepal. Rana Bahadur, who knew it to

be lawful to reckon on his wife's devotion, left Benares at the first news of events. Informed of his arrival, Damodar Panre led his troops to receive him and also to watch him should it be needed. But Bim sen (Bhima sena) Thapa who had been on intimate terms with Rana Bahadur at Benares and whom an old family hatred excited as much as personal ambition, against the chief of the Panre clan, councelled the king to decide at once. With his customary decision Rana Bahadur advanced towards the soldiers and shouted to them : Well, my brave Gurkas, who is for Sah, who is for Panre ? The soldiers replied by acclamations and Rana Bahadur entered Kathmandu triumphantly, followed by Damodar Panre and his sons, all in chains. A short while afterwards, the ancient courageously without appealing to partisans through fear of provoking the complete ruin of his house.

Bhim sen Thapa then became minister. He was destined to preserve the power fos thirty three years under a series of kings. He hastened to give his master the essential prestige, by new conquests. Prithivi Pala at first paid his suspicious manoeuvres; attracted in spite of himself, to Kathmandu under pretext of a marriage project between his sister and Rana Bahadur, he was massacred together with his officers. Then Amara Simha Thapa, the father of the minister Bhim sen was entrusted, with the English title of "general" to reduce Palpa. He only had to take possession of town (August 1804). The last of the independent states had live; Nepal in her entirety belonged to the Ghurkhas. Amara Simha continued his march towards the west and threatened Kangara; but he was compelled to stop in front of another, conqueror, who was working to shape himself an empire in the Western Himalaya, like Prithi Narayan had done in the Central Himalaya; the famous Ranjit Simha (Rana Jit Simha) had grouped Sikh clans, led them to way by a secular struggle against the Muhammedans and had thrown them onwards to the conquest of the Punjab and the Kashmere. Kangara only escaped the Gurkhas to fall into the hands of the Sikhs.

Rana Bahadur did not fear to attack more dangerous enemies, the Brahmans. Becoming master of Palpa he declared that the country had forfeited to the laws of their caste by the unworthiness of their conduct and the abomination of their pratices; in consequence all their domains were to be confiscated by the crown. The Brahmans were horrified at this audacity. They came to Kathmandu for justice and recited the known verses : "O king, the poison is not poison, the properties of the Brahman that is the poison; the poison kills the person but the goods of the Brahmans kill the sons and grand sons".

na visam visam ity ahur brahmasvam visam ucyate

visam ekakino hanti brahmasvam putrapantrakam.

(To be continued)

गुठीसम्बन्धी ऐतिहासिक पत्र

— शङ्करमान राजवंशी

परिचय—

यहाँ हाथोगुठी र सनाथगुठीबारेको ऐतिहासिक पत्र प्रस्तुत गरिरएको छ । हाथो भन्ने मुकुटरूप भैरव हो । त्यसलाई नेवारीमा हाथोद्य भन्छन् । जात्रामात्रामा यी हाथोभैरवको मुखमा घुसारेको टुटीबाट जाँडको धारा लगाई पूजा गर्छन् । यो कुरो इन्द्रजात्रामा हनूमानढोकाअगाडिका श्वेतभैरव र इन्द्रचोकका आकाशभैरवको मुखमा घुसारेको टुटीबाट जाँडको धारा लगाएको हामी देख्छौं । जाँडलाई नेवारीमा 'थों' भन्दछन् । जाँडको धारा लगाउने हुनाले हाथों भनेको हो ।

यो हाथोगुठीपत्र उत्था गर्नाका लागि राष्ट्रिय अभिलेखालयमा आउँदा लिइराखेको नक्कल हो । यो पत्र ने सं ७०३ कार्तिकमा दानपति ल. पु. कोवहालका उल्लासमैती भलीले आफ्नो नाममा श्री रातो मछिन्द्रनाथको भैरवलाई छोडोलखेत ३ रोपनी र धुपेगालखेत ३ रोपनी ल. पु. तापावहालमा मछिन्द्रनाथको रथ पुगेपछि तापावहाललाछीको पाटीमा हाथोधारा लगाउन गुठी राखी गरिदिएको पत्र हो । यसको गुठियार दाताको सन्तान यछुवहालको जयनरसि, जपत्वागछेवाहालको जसु त्वायवहालको जसु धुपेगालखेत कमाउने हतगल छन् ।

हाथोंगुठीपत्रको नक्कल

स्वस्तिश्री ।। अदे श्वेतवराहकल्पे वैवसोतमनंतरे ।। कलियुगे प्रथमचरने जम्बुदीपे भरतखण्डे आर्यावर्तपुन्यस्थाने हेमवत्पादे पशुपतिसन्निधाने वासुकीक्षेत्रे वागमत्या दक्षिन कुले नेपालदेशांतरगतललितपत्तने इहैव पुन्यभूमौ ।। श्रेयोस्तु सम्वत् ७०३ साल कार्तिकमासे कृष्णपक्षे अमावास्यां तिथौ अनुराधानक्षत्रे सुक्रमयोगे वृहस्पतिवारसरे तत्दिने दानपति श्री कोवाहाल दुंथोवाहाल मौतागृह निवासिनी उल्लासमैती भलीसन नाम्नेन स्वहस्तेन स्वविद्यमानेन स्ववाचा प्रतिपंनीभूतेन भाषा छोडोलवु रोव ३ भुपेगालवु ३ जथा चतुराघाटेन परिव्यस्तीयते क्षेत्रं ।। श्रीवुगयातन भैरव छाक गोस्तो संप्रदत्तं स्वदत्तं वा परदत्तं वा यो हरेत् सुरविप्रयो हवृत्तिसंजायते वोद भूकर्म नाम युतायुतै भाषा थोते वुया वर्षप्रति ओवरनं ।।श्री वुगया नुगलजात्रा षुनु त्यात्वा याहाल लाछी यतापफलेस हाथो हायके माल थोगोल नसी २ कायनफ नीयपेफा अजीथोगोल १ कीयन पेफा कलगु कीयनफ नसी २ स्यालवनी फं संन्या ।१५ फं साह्लया कायगु ।१० लादम् संग नसी १२ थोते दानवीस्ये अवीमाने अंजमाल दत्तमानेन परलषनं गोस्तिलोकनं भछ्या भोजन नये जुल थ्वतेया चीता याक अछुवाहालया दाताया संतान जयनरसि जप्तत्वांगुछेवाहालया जषुतों त्वाये वाहालया जषुतों थोको माधपेगालवुज्याकह्मं हतगल यायेमाल जुलो थोते अथोछित् हाथो हाचकं दानवीसे अंजनमाल जुलो ।। साछि सोपुत्र मेरभारो जोगो भारो पुत्र विश्वभारो त्रिभय दृष्ट शुभम् ।।

हाथोंगुठीपत्रको अनुवाद

स्वस्तिश्री । आज स्वेत वराहकल्पमा वैवस्वत मन्वन्तरमा

कलियुगको प्रथम चरणमा जम्बुद्वीपमा भरतखण्डमा आर्यावर्त पुण्यस्थानमा हिमालको काखमा पशुपतिको नजिकै वासुकी क्षेत्रमा वाग्मतीको दक्षिण किनारमा नेपाल देशको अन्तर्गत ललितपत्तनमा यस पुण्यभूमिमा ।। कल्याण होस् संवत ७०३ कार्तिक महीना कृष्णपक्ष अमावास्या तिथि अनुराधा नक्षत्र सुकर्म योग वृहस्पतिवारका दिन दानपति श्री कोवाहाल दुःथोवहाल यौतागृह वस्ने उल्लासमैती भलीले आफ्नो नाममा आफ्नै हातले आफ्नै अगाडि आफ्नै वचनले छोडोल खेत रोपनी ३ धुपेगाल खेत रोपनी ३ यथावत् ४ किल्ला मिलेको त्यो खेत श्री रातो मछिन्द्र जात्राको भैरवलाई राखियो । आफ्नो दत्त होस् वा अर्काको दत्त होस् देव ब्राह्मणकै दत्त जसले हरण गर्ला त्यसले दश हजार वर्षसम्म नरक भोग्नु पर्ला । यस खेतको आयस्ताले रातो मछिन्द्रको नुगल जात्राको दिन तापावाहाल लाछीको पाटीमा हाथोधारा लगाउनुपर्छ । जांड घडा २ किपनफ २४ पाथी, अजिथो जाँड घडा १ किपन ४ पाथी केराउ किपन २ पाथी स्यावजी १ पाथी सिद्रा पाथी ।१५ मासु ।२ दम्म यति दान गरी काम चलाउनू अनि दाता तथा गुठियार सबैले भक्षाभोजन गर्नू । यसको हेरचाह गर्नें यछुवहालको दाताको सन्तान जयनरसि जयत्वागछे वाहालको जसु त्वायवंहालको जसु धपेगाल खेत कमाउने हतगल हुनुपर्छ । उनीहरूले पूर्वोक्त बमोजिम हाथोधारा लगाई दान गर्नुपर्छ । साक्षी आपना पुत्र मेरभारो जोगभारो विश्व भारो तीनजना शुभम् ।।

सनाथ गुठी भनेको मृत्यु संस्कार गुठी हो । दायित्व नभएमा अनाथ हुन्छ । दायित्व भएमा सनाथ हुन्छ । मरेका मानिसको संस्कार गर्न जानेलाई सनाथ भएर जाने भनिन्छ । सनाथको अपभ्रंश सनान पनि भनी उल्लेख गरेको पाइन्छ। अहिले नेवारहरू त्यस सनाथ गुठीलाई सनागुठी मात्र भन्ने गर्छन् । यो गुठी प्रतिवर्ष गुठियारहरूको पालो पालो हुन्छ । गुठियारहरूले मृत्यु देवतालाई पूजा गरी सो गुठीमा भोज खान्छन् ।

यहाँ दिइएको सनाथ गुठीको ताम्रपत्र र ताडपत्र छत्था गर्नाका लागि राष्ट्रिय अभिलेखालयमा आउँदा लिइराखेका नक्कल हुन् । तिनमा ने. सं. ८४५ फागुनमा दानपति श्लकोवहालका इन्द्रराम भावो र तिनकी स्त्री लक्ष्मिनी मयीले थकाली गुनदेवको रोहवरमा तामाको तांप नामको करुवा १ र ५६ ओटा कटौरा गुठी राखी गरिदिएको तामापत्र हो । यसमा जम्मा ६ हरप लेखिएको छ। यहाँ यथावत् हरपमा मूल पाठ दिइएको छ । त्यसपछिको ने. सं. ८५३ फागुनमा पेदल खेत साढे १ रोपनी गुठीको भोजन खर्चको लागि गुठी राखी गरिदिएको ताडपत्र हो । यसमा जम्मा ४ हरप लेखिएको छ । त्यसलाई पनि यहाँ यथावत् हरपमा मूलपाठ दिइएको छ ।

सनाथगुठीको ताम्रपत्रको नक्कल

(१) १ श्रेयोस्तु ।। सम्वत् ८४५ फाल्गुण शुक्ल पूर्णमास्या त्तिथौ दानपति

(२) श्लकोवाहार यौतागृह इदराम भावो भार्या लक्ष्मीनी मयी व

(३) स्त्रीपुरुखन स्वहस्तेन सनानगुष्ठिनामे दुन्नाग्व १ सिजताडपौग्व

(४) ५६ माथखोला, गुनदेव थंकालि प्रमुखन थ्वतेस्यन लोभया

(५) काले ग्वब्राह्मनादि पञ्चमाहापातक राक जुरो साक्षि भ्रात्तदेव

(६) राम भावो शुभ ।। शुभ ।।

सनाथ गुठीको ताम्रपत्रको अनुवाद

कल्याण होस् । नेपाल संवत ८४५ फाल्गुन शुक्ल पूर्णिमा तिथिमा दानपति श्लेकोवाहालपश्चिमको घरका इन्द्ररराम भार्या लक्ष्मिनी मयी यी स्त्री पुरुषले आफ्नै हातले सनानगुठी तामाको तांप नामको करुवा १ र ५६ ओटा कटौरा, गुनदेव थकाली प्रमुखको रोहवरमा राखियो इनी-हरूले लोभ गरेमा गोब्राह्मणादि पञ्चमहापापलाग्ला । साक्षी भाइ देवराम भावो शुभ ।।

सनाथगुठीको ताडपत्रको नक्कल

(१) स्वस्ति ।। ॐ अद्य स्वेत वाराह कल्पे इत्यादि ।। सम्वत ८५३ फाल्गुण कृष्ण नवम्या त्तिथौ पूर्व्वाषाढा नक्षेत्रे ।। व्यतिपात योगे यथाकरण मुहूर्तले अंगाल

वासरे ।। मीनरासिगते सवितरि धनुराशिगते चन्द्र मसि ।। अस्मिपर्व्वदिणे दानपति श्लेको

(२) वाहाल लिविछे ननि यौतागृह इन्द्रराम भावोव भार्य्या लक्ष्मिनी मयी वन स्वहस्तेन दुन्ता येदल क्षेत्र रोव्र छित्या १ × यथा चतुलाघातेन पलि वेष्ठितं सनाथ ग्वष्ठी नामनेन दत्त स्वदत्तां परदत्तां वा जो हलेत सुरविप्रयो षष्ठीवर्षश्रहश्रानि विष्ठायां जायते क्रिमि ।।

(३) थ्वते वुया वर्षप्रति व्रशानन श्री ३ थानगणेश भट्टारका सके ह्म १ खा दयके माल दानपिन्ते थ्वतेको हाता यात बो १ त्वालजोल्व जोगि यात वो १ दानपिन्ते माल परसेष गुथि भारो पनीसेन भख्या भोजन यायेने वो जुरो थ्वतेया गोस्थि पिछे

(४) कोसि थंकालि प्रमुखन सनाथ गुथि समूहसन रोभ मयास्यं चिन्ता यायमाल रोभ याकाले गोव्राह्मणादि पञ्चमाहापातक राक जुरो रोभ मयाकाले उत्तोर जुरो थ्वतेया साक्षि भ्रातापुत्र भागीराम भावो भ्रात्ते पुत्र वेखाराम भावो द्वयो दृष्ट ।। शुभ ।।

सनाथ गुठीको ताडपत्रको अनुवाद

स्वस्ति ।। ॐ अद्य स्वेतवराह कल्प इत्यादि ।। नेपाल संवत् ८५३ फाल्गुण कृष्ण नवमी पूर्वाषाढा नक्षत्र व्यतोपातयोग ठीक मुहूर्तमा मंगलवारमा मीन राशिमा सूर्य धनु राशिमा चन्द्रमा भएको यस पर्वदिनमा दानपति श्लकोवाहाल लिविछे ननीको पश्चिम घरका इन्द्रराम भावो र भार्या लक्ष्मिनी मयीले आपनै हातले राखिएको पेदल खेत रोपनी साढे एक १।। साविक चार किल्लाभित्रको सनान गुठीको नाउँमा दत्त राखियो । आफूले राखेको होस् वा अरूले राखेको होस् देव ब्राह्मणको दत्त जसले हरण गर्ला त्यो साठी हजार वर्षसम्म विष्टामा कीरा भइरहला ।। यस खेतको प्रतिवर्षको आयस्ताले श्री ३ थान गणेश भट्टारकलाई कुखुरा १ चढाउनु पर्छ दानका लागि यस बमोजिल दाता-लाई वो भाग १ त्वालजन कुस्लेलाई वो भाग १ दिनुपर्छ बाँकी शेष गुठियारले भक्षाभोजन गर्नु यसका गुठीयार पिछेकोसिका थकाली प्रमुख भए सनान गुठी समूहले लोभ नगरी चलाउनु पर्छ लोभ गरेमा गोव्राह्मणादि पञ्चमहापाप लाग्ला लोभ नगरेमा उद्धार होला यसका साक्षी भाइका छोरा भागीराम भावो वेखाराम भावो दुइ शुभ ।।

प्रधानमन्त्री जंगबहादुर राणाका समयको नेपाल-भोट युद्धको ऐतिहासिक सामग्री

१ चीनको इलाका भोट मुलूकसंग लडाञि भै वाहापछि फेरि श्रीनेपाल सर्कारको र भोटसर्कारको सलूक भयाको त्रिस्तारको तवारिष मोफसलियेत् –

श्री ५ गोर्खामहाराजाधिराज पृथ्वीनारायण साहका सर्दार रामकृष्ण कुवर राणाजीका पनाति सर्दार रणजित कुवर राणाजीका नाति काजि वालनर्सिह कुवर राणाजीका छोरा श्री मद्राज कुमार कुमारात्मज श्री प्राइममिनिष्टर येंड कम्यांडर इन चीफ जनरल जणवहादुर कुंवर राणाजी साहेव वहादुरवाट वजीरी काभकाज गर्नु हुँदा गोर्षा दर्वार र फौज रैयत् छोटा वडाको चलन् व्यवहार श्रेष्टा निसाफहरू सवै कुराको राम्रो वन्दोवस्त चल्याको नदेषदा मैले यत्रो वजीरी पाया्पछि यौटा आइन वन्दोवस्त गर्नु पर्न्या हो आइन वस्दोवस्त भया श्री ५ सर्कारको नीतिपूर्वक थिति वन्दोवस्त चलि मुलूक मुलूकमा पनि नेम नामी रहला आईन वन्दोवस्त भया. छोटा वडा सवैलाई आइनको याद रहला आईनको याद भयापछि चाहिन्या काम गर्नन्. वे आइनको काम गरैनन् यसो भया फौज रैयतलाई आराम सुभिस्ता होला भन्या मनमा ली जंगी मुलुकि सवै काम काजको आइन तवारिषको किताप वनाउनालाई दृढ चित्त गरि आफ्ना मुलुक जगाजगामा कामकामको कागज पत्र झिकाई जातजातका रीत वुझि आइन वनाउन र तवारिष औ मुलुकका आम्दानो षर्च फौज रैयतका गितिको हिसाव गैह्रका जमावंदीको किताप वनाउनाको सुरुह गर्नु भै केहि तयार गर्नु भयाको थियो तस्तै वीचमा इङ्लीस तान्का वाद साहको आइन दस्तुर फौजको जिलो तरह तरहको हिक्मत देषतार साहेवानहरूका जवानी इङ्लीस्तान् का वयान् सुन्दा येकफेराता इङ्लीसतान् हेनँ जानुपर्न्या हो. म इङ्लीस्तान पुगनु पाया. सर्कार कम्पनी वहादुरको र सर्कार गोर्षा वहादुरको दोस्ती पनि वहुतै मजगुत होला भन्या मनमा दृढ गरि, श्री ५ सर्कारमा वक्साई आफु इङ्लीसतान् जानाको नेपालमा रह्याका रजीडंट कर्णेल चारलीस थरस्वीं साहेव मार्फत लेषपढ भै गयो र सर्कार कम्पनी वहादुरवाट पनि हिन्दुस्तानका नवाव राजाहरू कसैले मनसुवा नगर्न्याका ठाउँमा सर्कार गोर्षावहादुरका वजीरले इङ्लीसतान देषनाको इरादा राषन्या काम वहुत वढिया गर्न्या छन् वेस आइन भन्या मंजुर भै आयो र आफ्ना माहिला भाई श्री कम्यांडर इन चीफ जनरल वम्वहादुर कुंवर राणाजिलाई आफुले गर्न्या वजीरीको सवै जंगी मुलुकी कामको अषतियारि दी इङ्लीस्तान्का वादशाहू जादी अलक्जंदर भिक्टौरिया र उनका हिन्दुस्तान् तिर वन्दोवस्त गर्न्या दिरैत अनरवलसर्ज्यानका महप होस् साहेव वहादुर पर्सीडंट वौर्ड अफ कंट रूलर कलकत्ता का नवाव अफर्फुलुउमरा नोवल ज्येम्स अंडरु मार्कुइस अवडील हौसी गवरनर जनरल साहेव वहादुरलाई श्री ५ गोर्षा महाराजाधिराज वहादुरवाट जान्या षलितापत्र ली १९०६ साल मिति माघ सुदि १ रोज २ का दिन श्री ५ सर्कारमा विदा भै आफ्ना भाई श्री जनरल जगत्सम्सेर जङ्ग कुवर राणाजी भाई श्री जनरल धीरसम्सेर जङ्ग कुवर राणाजी वडा कपतान् रणमेहेरसिंह अधिकारी काजी हेमदलसिंह थापा काजी डिल्लीसिंह वस्न्यात् काजी करवीर षतृ लेफटेन लालसिं षतृ लेफ्टेन करवीर षतृ लेफटेन भीमसेन राना. अमीनसुवा सिद्धिमानसिं राजभंडारि सुवा शिवनर्सि षरिदार पृथ्वीधर उपाध्या. वैद्य चक्रपाणि

चित्रकारी भाजुमचा औ अंग्रेज मेकलौट साहेवलाई नोकर राषि. केटा चाकर स्मेत जना २१ साथमा ली. इङ्लीस्तान् जानाकन नेपालवाट रवाना हुनुभयो. पटना दानापुर छाउनी दाषिल भै साहेवान्हरूसंग मुलाकात् हुँदा वहुतै षातीरगरि १९ तोपका सलामी दिया. वाहादेषी धुवाकस जहाजमा सवारि गरि कलकत्ता पुगी. कलकत्ताका लाठ साहेव र अरू साहवान्हरूल.ई आफुले लैगयाको तोफा अघिवाट राषी सवै साहवानहरूसंग मुलाकात् हुँदा वडो इजत आदर गरि १९ तोपको सलामिदी तोहफा मेजमानी दिया सर्कार कम्पनी तरफवाट रस्तामा हिफाजत गरि श्रीप्राइममिनिष्टरलाई वेलायत्सम्म पुऱ्याई ल्याउनु. धुवांकसको भाडा ५० हज्जार चाहींछ. त्यो पनि इङ्लीस तान्का वादशाहवाट मिलन्या छ भनि कप्तान केवर नरसाहेव मुकरर भयाका स्मेत कलकत्तावाट धुवाँकसमा सवार भै जानुभयो ठाउँ ठाउँ सहर सहर टापु टापुका साहवान्हरूसंग भेट मुलाकात् हुँदा दस्तुर वमोजीम टोपको सलामी र मेजमानी वडा इज्जतसंग दिया. इङ्लीस्तान् मा पुगनु भयापछि इङ्लीस्तान्का डिराइन् अनखल सर्ज्यान्का महप् हवस् साहेव हिन्दुस्तान् तरफका काजकाम गर्न्या वडा वजीर हुन् उनका मार्फत वात्साह जादी भिक्टौरियाका हजुरमा हाजिर हुँदा वहुतै मान मर्ज्यादासंग आफु उठि हात समाई कुर्सिमा वसाउनुहुँदा १९ तोपका सलामी भयो. श्री ५ गोर्खा सर्कारवाट लेखियाको अर्जि हजूरमा गुजराउदा वहुतै षुसी भै वात साहजादीवाट लिनु भयो। ४ मैल्लासम्म वेलायत्मा मुकाम गरि नजर हुँदा तरह तरहको वस्तु चीज र अकलको काम देषनुभयो र विचार गर्नु हुंदा मानु स्वर्गे होकि भन्या जस्तो देषनुभयो वाहापछि इङ्लीस्तानका वात्साहका हजुरमा रुषसत भै फरासिस अमिरिका मिसरदेस अरू टापुहरू जाहाँ जाहाँ पुग्नुभयो ताहा ताहा १९।१९ तोपको सलामी यातीर सवै ठाउमा भयो. ताहा अनेक तरहका आइन वन्दोवस्त तरह तरहका हिकमत इलम काकल देषदा हिन्दुस्तानमा साहेवान्हरूले वयान गर्न्या भन्दा ज्यादा देषना सुनामा आउदा यो चाल जसले लेला दुनिञालाई आराम देला. इङ्लीस्तानका जति अघि भैगयाका वडा वडा मानिस र जानवर गैरहको तवारीष लेषी छापा भयाको देषी सवै विस्तार मालुम हुंदा दुनियाका वीचमा इनहरूको वन्दोवस्त आइन दस्तुर जस मुलुकका राजा वावुहरूले चलाउन सकनन् उनले दुनियालाई आराम र मुलुक आवाद गर्नन् भन्या मनमा येकत्व गरि. लंका टापु र लंकाका किनारमा समुद्रले काटि वाकि रह्याका सेतु स्मेत हेरि रामेश्वर द्वारिकाको दर्शन गरि १९०७ साल माघ सुदि ४ रोजका दिन नेपाल सहर दाषोल हुनुभै श्रीपञ्चमीका दिन इङ्लीस्तान् वातसाहवाट पठाई दिनुभयाको अंगरेजी अक्षरको प्रमाना फार्सी अक्षरमा तर्जुमा गर्न्याको समेत रजीडंट जानकालवाल्डर अरस्कीन साहेव समेत भै श्री ५ गोर्षा सरकारमा गुजराया— वाहा पछि आइन रतवारीष सवै तयार गर्नाको दुना सौष भै वेसगरि चित्त लगाई आइन दुरुस्त गरि वनाउनु हुँदा लाषौ मानिसको इजत रहन्या र जिउ वाचना भयौ गोर्षा राजभरका आम्दानी षर्चको कागज र अघि ठाउँ ठाउँमा लड जी भयाका विस्तारको कागज षोज्दा पाइदैन. यस्तो भया पछिका मुषतार अंधा हुन्या छन् तसर्थ कागज पत्रको तलास गर्नु भनि मुलुकी सुवा हृदयरत्नलाई षोजनु भन्या मर्जि हुँदा अघि ठाउँ ठाउँमा लडाञी भयाका वखतका कागजपत्र केहि नमिल्दा खर्चको र आम्दानी षर्चका टेगानाका कागज नपाइदा हाम्रा भर मुलुकका आम्दानी षर्चको र साल सालमा ढुकुटि दाषील भयाका दौलतको औ मेरा पाला भरमा भयाका वन्दोवस्त र लडाञीका विस्तारको तवारिष को किताव कागज पत्र तयार गर्नु भन्या मर्जि हुंदा वन्याको तवारिष हो—

नेपाल सर्कार र भोट सर्कार दुवै तरफको अघिदेषी दोस्ती थियो दक्षिण तरफवाट आउन्या माल नेपालवाट भोट लैजानु नेपालका महाजनले ल्हासामा ३२ कोठी थापनु. अरू नेपालका इलाकाका महाजन वेपारी षेपुवा नेवार कस्मेरिहरूले ल्हासा डिगर्चा ल्हुचि झुंसिकार झुटिगरि झुगा केरुंकुति गैह्र भोटका मुलुकमा जाहा जाहा आफ्नु इच्छा हुंछ. कोठि थापि उपरिया वेपारी भै वेपार षेप गर्नु भोट तरफका नगदि जिनसिमाल नेपाल तरफ ल्याउनु इनीहरूले भोट तरफ हुँदा नेपाल तरफ आउँदा माल ल्याउंदा लैजांदा केरुं कुतिका सिवानामा नेवार महाजन ढाक्याहरूले चावल ली वेपार गर्न जांदा चावल भारि १ के जगात पुरु १ दिनु नेवार महाजनहरू ल्हासा जाँदा लैग्याको अनेक जिनसि चीजहरूमा केरुं कुतिका झुंपुनहरूले सिवानामा जगात नलिनु भारि जाचि झुपनहरूले पोतलामा लेषि पठाउनु चीजवीजका भारि ल्हासा पुग्यापछि

असल कमसल भारि १ के लालमोहर १ जगात दिनु भन्या र चलिआया बमोजिम घोडा षल्मा भोटबाट दिनु. नेपालका इलाकाका मरमहाजन वेपारी षेपुवाहरूलाई भोटका हाकिम. रकमि रैयतहरू कसैले विजाइ विद्दत गर्न नपावस् भंनानिमित्त नेपाल सर्कारका तरफवाट येक नाइक्या ह्लासामा राख्नु. नेपाल इलाकाका भोट तरफ रह्याका मरमहाजन वेपारी षेपुवाको जाँईविजाजी हेरि पुर्षक्ष निसाफ गरी डंड जिताउरी पान फुल वक्सौनि दसौध विसौध दै दस्तुराट् नाइक्याले लिनु भोट तरफवाट नलिनु भोट तरफवाट विजाइ विद्दत भयो भन्या भोट सर्कारवाट नेपाल सर्कार तरफका नाइक्यालाई राषि निसाफ गरिदिनु भन्या अघिदेषीको वन्देज थियो येस्कुरामा कांहि कांहि भोट तरफवाट र नेपाल तरफवाट विजाइ विद्दत विथिति हुन जांदा १८४५ सालमा नेपाल सर्कार र भोट सर्कारको चित्त नमिली तक्रार हुन जांदा श्री ५ चौन वात्साहावाट फुटटुध्वाङ च्यांछुन पठाई दुवै तरफको झगडा तोडी सम्वत् १८४९ साल चौनको छ्याङलुं ५७ सालमा सवै कुराको वन्दोवस्त वाधि दुवै तरफको मिलाप गराई दियाका हुन् ॥ ॥ भोटतरफवाट १८४९ सालमा भयाको थिति वन्देज नाघि नेपालका इलाका भोटका दोसाधमा वस्न्या रैयतहरूलाई विजाइ विद्दत गरि जिउ समेत भार्दार नेपालका इलाकाका मरमहाजन वेपारि षेपुवाहरू भोटतरफ वेपार गर्न जान्यासंग जगात महसूल वढ ई लिदा ओं सिमानामा पनि केही जगा उंचनीच पान्याको नेपाल सर्कारमा थाहा हुदा यो कुरा त श्री ५ चौन वात्साहका हुकुमले ह्लासामा वसि भोट नेपालका सिवानाको र थिति वन्दोवस्तमा उचनीच पन्याको हेरचाह गर्न रह्याका अम्वाहरूलाई जाहेर गर्न्या हो भनि नेपाल सर्कारवाट वारंवार चिठि गयो ।

अम्वाहरूवाट पनि अधिका थिति वन्देज नाघ्न्या भोटका हाकिम कारिन्दाहरूलाई थिति वन्देज नाघि काम नगर्नु भनि दस्कत पनि पठाया अव पनि विजाइ विद्दत गर्न्या भन्या डंड सासना गरि भोटका हाकिम कारिन्दालाई काम देषी षारीज गरि दिउला भनि वरावर लेखि आउन्या. भोटले भन्या वराबर विजाइ विद्दत पनि गर्न्या जगात महसुल पनि वढता लिदै रहन्या. नेपाल सरकारका रैयत महाजनको जिउ पनि मार्दै रहन्या धनमाल पनि लुटपीट गरि लिदै गर्न्या—

यस्तो हुंदा येवै कुराको वेहोरा श्री ५ गोर्षा सर्कारका मुषलिधार श्रीमच्चौतरिया फत्यजङ्गसाहवाट केरुंका ढेवाहरूलाई लेखिजांदा केरुंका ढेवा २ ले च्यांगाउको छेवां पेमा वर्ष ७० का उमेरका भोटया १ समेत जना ७ लाई पठाई जनहि १ मोहर १ फुरु लिन्या कुरा र प्यांकेदि-मा षोलाकिको मालमा छाप हालन्या काम अव उप्रांत छाडि चलि आयाका कुरुवा २ र येक भाव नाफा विन्ति गर्छु भनि चिठी पठाउंदा—

तेस्का जवापुमा श्री मुलमंत्री चौतरिया फत्यजङ्गसाहवाट नेवार महाजनहरूलाई ९१ वर्षका वुढा समेत जमा गरि तहकित गर्दा १ भाव नाफा पनि पछि वढता लियाको ठहर्‍यो भन्या वेहोरा १ केरुंका नेवारहरूसंग सोधी तिनी हरूका जमानवंदि मुचुल्का समेत लेषाईली धिन्दुधोजें र नामग्यान भन्या ढेवाका कारोवारीहरूलाई र औ महाजन मान्यो चोरहरूलाई कतै नउम्न्या गरि राषनु इनिहरूलाई हाम्रा काजि ताहां पुग्यापछि हाजिर गरिदिनु भन्या वेहोराको चिठी केरुंका ढेवा २ का नाउँमा १९०२ साल चैत्र शुदि ४ रोज ३ का दिन गयो—

येस् कुराको जवाप् श्री ५ गोर्षा सरकारमा केहि लेषि नपठाई केरुंका झुपुनहरूले टिवारिका तालयेलाई चिठि लेषि पठाया छन् तालयेले पनि ह्लासाका अम्वालाई लेषिपठाया छन् र ह्लासाका अम्वा छितारिन् सुइतारिन् २ वाट गोर्षा सर्कारलाई लेषिपठायाको विस्तार—

केरुंमा आफुका वेपार गर्न्या मानिस भारुंको छोरा चोरले म रेछ. चोरहरू पक्रिथाका छन्. ती चोरहरूको नाउं गोपु तेंजेन १ पासा २ फिटु १ इ तीनजनामा मारुंको छोरा मान्यो म हुँ भनि गोपुतेंजेनले जिम्मा लियेछ पासा फिटुं इ दुवै मार्दिषेर थियेनन् भनि केरुंका झुपुनहरूसंग मारुंले भनेछ. मेरो छोराको काठको सन्दुकभित्र मुगाको माला १ के तोला ४५ सुनमासा १२ सुनको अंगुठी १ के मासा १० तेस्मा जडाको पिरोजा १ गोर्षाको अधलि मोहर ३० फेर पोका पारि राख्याको पिरोजा सानो पोका ४५ पोका पिछे पिरोजादाना २० सानो ठुलो मुगादाना ५।६ कारोवारकाछढडा १ फेरि गोर्षाका रुपैया ५।६ सये कालो मोहर २०।३० गोर्षाका पैसाले साटचाको मोहर १२ यो सवै माल चोरिया छन् भंदा गोपुतेंजेन चोरलाई झुपुनहरूले सासना गरि सोध्दा तेस चोरले चक्यायाको येस

सं दुकभित्र कपडाले बेर्‍याको पोका १ थियो पोका फोई हेर्दा अंदाज गोर्षाका मोहर ३०० जति होला अरू चोर्‍याको माल सबै ढुङ्गाका बगरमा दबाइ राख्याका छन् भनि चोरले भनेछ र झुपुनले ति चोर लैंगी षोजन जांदा माल केहि नपाउंदा फेरी झुपुनले ठुलो सासना गरि त्यो माल सबै काहा छन् भनि सोध्दा चोरले त्यो माल छ भन्दोमात रहेछ षोजन जादा नपाउन्या येसो विचार गर्दा मारुंले दोष मातै लाग्याको होकि भन्या जस्तो बुझिन्छ तसर्थ भोटबाट भोट्याभारादार खटाइ केरुंमा पठाउंला नेपालबाट पनि भारादार षटाई केरुंका सिवानासम्म पठाई दिनुहोला दुबै तरफका भारादार बसि सोझपुछ गरी ठहर्‍याको हामि ताठिनलाई लेषि पठाउनु र मानिस माग्याको साचो ठहरियो भन्या दुबै तरफका भारादार बसि त्यो साइ धुवालाई तेसै जगामा मार्नु भनि तौक्वाड् २६ साल फागुन मैह्नाका दिन २६ जांदा यो बिस्तार लेखिआयो र—

गोर्षा सर्कारबाट ह्लासाका अम्बा छितारिन् सुश्तारिन २ लाई लेषिगयाको बिस्तार हाम्रो केरुंमा बसि बेपार गर्न्या मारु भन्या नेवार महाजनको छोरा काटिएछ. यस्तो हुन लाग्दापछि हामीले कसो गरि बेपारको काम गरौं भनि केरुंमा बसी बेपार गर्न्या हाम्रा नेवार महाजनहरूले बिन्ति गरि पठाया र कसो भएछ भनी आहावाट बुझ्न मानिस पठायाका थियौ बुझ्न गयाका मानिस आयापछि बिस्तार आफुहरू छेउ लेखिपठाउन आट्याका थियौ सबै बिस्तार केरुंका झुंपुनहरूले आफुहरू छेउ बिन्ति गरि पठाथाछन्. बढिया भयेछ येस कुरामा ताहावाट खटायाका भारादार केरुंमा आई पुगन्या बेलामा आहावाट पनि यौटा भारादार सिवानासम्म पठाउला दुबै तरफका भारादार बसी सबै बिस्तार बुझि बन्दोबस्त गरि भोटका भारादारले आफुहरू छेउ बिन्ति गर्नन् हाम्रा भारादारले पनि हाम्रो छेउ बिन्ति गरि पठाया बमोजिम आफुहरू छेउ लेषि पठाउला बाकि केरुंमा अघिदेखि बेपार गरि बस्याका हाम्रा प्रजा महाजन नेवार गैह्नहरूले बेपार गर्दा अघि परापूर्वदेखि चलि आयाका रित भन्दा बढता दस्तुर लिन लागि रह्या छन् भनि बिन्ति गरि पठायाको कुरा ढाक्चा हरूले चावल च्यूरा गैरह मालले बेपार गर्न जांदा जनहि फुरु २ चावल तिरि आफना इच्छा भयाका ठाउमा गै बेपार गर्न जान पाउंथ्या. पछि फुरु दस्तुर तिर्‍यापछि पनि येक भाउ नाफा चाहिंछ भनि बढता लिछन् अरू स्यापा षोलाका पर्जाहरूले त्यसयाका घ्यु तेल सुर्ति तमाषु कागज जिनिस माल गैन्हमा केहि तिर्नु पर्दैनथ्यो. आफना इच्छा भयाको ठाउमा गै बेपार गर्न पाउंथ्या. पछि प्याङ फेदि पुगनी बित्तिकै झुंपुनका चौकिहरूले भारिमा छाप लगाई लैंगि आफना मनोग्य भावसंघ येक हट्टि गरि लिछन् अनि येक भाउ नाफा पनि उसैमाथि बजारका भाउमा घटाई जनहि येक मोहरको नुनढिस्का लगाइ लिछन्. कैल्है दुई पुरु दस्तुर येक भाउ नाफा छाडि जनहि एक मोहर लियापछि जनहि येक १ मोहर र २ पुरु दस्तुर पनि लिया. नुनवालासंग ढाक्चापछि ठ्यागरि भनि आधामासा चावल पनि लिया. अघिदेखि तिरिआयाका दस्तुरमा विथिति भैरहेछ भनि नेवार महाजन ढाक्चा हाम्रा पर्जा हरूले हामी छेउ वारंवार बिति गर्छन् तसर्थ येस बेहोराका पनि ताहावाट आउन्या भारादारलाई बुझि अघिदेषि चलि आयाको बन्दोबस्त थामि बढता नयाँ दस्तुर नगर्नु भनि अहाई पठाउन्या काम भया बढिया होला भनि १९०२ साल चैत्र बदि १४ रोज ५ का दिन लेषि जादा—

यसको जवाव ह्लासाका छितारिन् सुइतारिन् अम्बा २ बाट श्री ५ गोर्खा सरकारलाई लेखि आयाको— आफुका राज्यका बेपारी केरुंमा मारि ली नगद जिनिसको बेपार गर्न आउंदा झुंपुनले अघिको रीत बाहेक बढता दाम लिदो रहेछ यो बेहोरा अघिका पुराना बिस्तार हेर्दा छयाङलुं ५७ सालको बहिमा लेख्याको रहेछ र रितबाहेक बढता जगात नलिनु भनि झुपुनहरूलाई उदिको दसषत् पठायौ केरुंको झुपुनले थिति छोडि जबरदस्ति गरि चादि र चावल बढता लिदो रहेछ प्यांफेदिमा पनि नाफा षाउला भनि लोभ गरि लिदोरहेछ ति झुपुनहरूलाई चांडो ह्लासामा झिकाई सासना गरौला मारुंका छोरा माग्याका कुरालाई दुबै तरफका भारादार बसि सोझो निसाफ गर्नु भनि तौक्वाङ २६ सालका ३ महिनाका दिन २६ जांदा लेषि आयो र— श्री ५ गोर्खा सर्कारबाट ह्लासाका नीज अम्बा २ लाई लेखिगयाको अघिका दफदरमा बेपारका दस्तुरको कुरा हेरि हामीलाई लेखि आउदा हाम्रा मनमा बहुतै षुसि लाग्यो गोपुतेजेनले मारुंका छोरा माग्याका कुरामा र जगात दस्तुरका कुरामा भोटका भारादारसंग बसि सोझो निसाफ गर्नु भनि अन्हाई काजि सुरतसि पंथ र सर्दार रणगंज कार्किलाई केरुंमा पठाउँ भन्या १९०३ साल ज्येष्ठ बदि ३ का दिन लेषि जादा—

ह्लासाका नीज अम्वा २ वाट श्री ५ गोर्खा सर्कारलाई लेखि आयाको भोट्याकाजिहरूले विन्ति गऱ्याको विस्तार वृद्दा छ्यालुं ५७ सालको वन्दोवस्त नमानि केरुंका झुपुनहरूले जगात वढता लिदा रह्या छन् तर आजकालका झुपुनहरूले मात्र लियाको होइन अघिदेषिका झुपुनहरूले लियाको रहेछ. येस कुरामा वहुतै विरायाको छ. ति झुपुनहरूलाई ह्लासामा झिकाई जांचि वुझि डंड सासना गरौला वाकि भोटका अम्वल केरुंका प्रजाहरू रुइका सिवानामा वेपार गर्न जांदा अघि जगात लिन्या दस्तुर रहेनछ आजकाल गोर्षाका काम गर्न्या मानिसले लिदा रह्याछन् भन्या सुनिछ ताहावाट पनि नभयाको रित गरि वढता नलिनु भन्या उदि दिनु र दुईतिरको रैति महाजनलाई वढिया होला भन्या तौक्वाङ २६ सालका अधिक ५ महिनाका दिन १७ जांदा लेषि आउंदा श्री ५ गोर्षा सर्कारवाट ह्लासाका नीज छितारिन् सुइतारिन् अम्वालाई जवाप् गयाको— केरुंमा गयाका हाम्रा काजिहरूले जगात लिन्या थितिको कागज षोजदा कागज दवाई देषायान छन् आफुहरूवाट अघि पठाई दिनुभयाको दस्कत पनि देषाउदैनन् उदि पनि सुनाउदैनन् येस्ता अलम-लाउन्या कुरा गर्दा वन्दोवस्त हुन शकेन तसर्थ छ्यालुं ५७ सालमा भयाको वन्दोवस्तका कागजको नकल ली येक जना चिनिया भारादार पठाईदिनुभया चिनिया भारादार हाम्रा काजिहरू वसी वढता ठह्र्याको दुवैतिरको भेटि वन्दोवस्त गर्दा हुन् वाकि हाम्रा तरफका रूईका सिवानामा कामकाज गर्न्या मानिसहरूलाई अघिदेषि रीत नभयाको कुरा केहि गर्न्याका रह्याछन् अव उप्रान्त तेस्तो वेरीत नगर भन्या लेषि पठाउनु वेरीत गर्न्यालाई डंड गरी हजाई दिनु भन्या काजिहरूलाई लेषिभयाको ०३ साल भाद्र वदि ३ रोज २ मा लेषि जादा— ह्लासाका छितारिन् सुइतारिन् अम्वावाट श्री ५ गोर्षा सर्कारलाई लेखिआयाको केरुंका झुंपुनहरूलाई ह्लासामा झिकाई सोधपुछ गर्दा आफु आफैं मनोग्यसंग वन्दोवस्त गरिलिन्या गर्न्याको वहुतै विरायाको रहेछ यो झुंपुनलाई मान षोसिदिऊं तौक्वां २० सालको झुपुनलाई झिकाई वेजाइ कामको मतो गर्न्या झुंपुनलाई ठुलो सासना गरौला वाकि छ्यालुं ५७ सालमा फुटुंथ्वांले वन्दो वाधि श्री ५ चीन वादसाहका हजूरमा अर्जि चह्राई पठायाको हो आफुका राज्यका प्रजाहरूले चावल ली सिवानामा वेपार गर्न आउंदा भारि १ चावलमा जगात फुरु १ लियाको हो अरू जिनिसि चीजहरूमा झुंपुनले जाचि तपसिल लेषि पोतलामा विति गरी पठाउ छन् भारि ह्लासामा पुग्यापछि जगात लिछन्. सिवानामा जगात लिनु हुन्दैन झुपुनहरूले जगात लिन्या गऱ्याको फुरु आहाकाहां जाचौ येक फुरुमा कति चावल जादो रहेछ कति गऱ्हौं छ जाचि पठाउनु होला भनि तौंक्वां २६ साल का ६ महिनाका १५ दिन जादा लेखिआयो र—

श्री ५ गोर्षा सर्कारवाट ह्लासाका छितारिन् सुइतारिन् अम्वालाई गयाको— आफ आफैले मनोग्य वन्दोवस्त गरि काम गऱ्याको वहुतै विरायाको रहेछ भनि झुंपुनहरूलाई षोसन्या काम र छ्यालुं ५७ सालका वन्दोवस्तमा जगात लिन्या दस्तुर यति हो भनि वढिया लेषि आयेछ फुरुका कुरालाई हाम्रा काजि सर्दारहरूलाई लेषि पठाउदा उनिहरूले जाचि पठायाको केरुंमा चावलको जगात लिन्या फुरु छुइ रह्या छन् ढाक्र्याहरूसंग जगात लिन्या सानु फुरु रहेछ उसमा चावल माना १ मुठि ८ अटाउंछ मोहर तौल १४४ तोला चढदछ षोलाकि प्रजाहरूसंग जगात लिन्या ठुलो फुरु रहेछ उसमा चावल माना २ मुठि १ अटाउंछ मोहर तौल १६१ मोहर चढदछ ति दुवै फुरु आफुहरू छेउ पठायाको छ वुझनु होला भनि १९०३ साल आश्विन सुदि १५ रोज १ मा लेषिजांदा—

ल्हासाका छितारिन् सुइतारिन् अम्वावाट श्री ५ गोर्षा सरकारमा लेषि आयाको जगात वढता लिछन् भनि लेषि आयाका अर्थ हामी नाटिन तौक्वां २० सालमा पनि लेषि गयाको हो. नमानि जगात वढता लिन्या झुपुन उमालुं वाधि च्याङ्वाङच्ये र पछिका च्योफु अ.के सान् छेत्यान् रिजलाजहरूलाई नमानि काम गर्दा सवैलाई झिकाई सासना गरि मान षोसि दिऊं छ्यालुं ५७ सालका वन्दोवस्तको नकल उतारि पठाउनु होला भनि लेष्याका कुरालाई जगातका वन्दोवस्तका कागजको नकल सवै उतारि हामी र तालये लामाज्यूको लालमोहर छाप लगाई पठायाको छ हेर्नुहोला तव पतियार होला यो राषि छोडनुहोला. येही मोहर वमोजिम मानि काम गर्नुहोला ल्हासावाट चिनिया भारादार भोट्या भारादार पठाईदिनुहोला भनि अव चिठि नलेषनु भनि तौक्वां २६ सालका भाद्र महिनाका ११ दिन जांदा— (क्रमशः)

नेपाली समाजमा गोपाली - एक परिचय

— मदनकृष्ण श्रेष्ठ

नेपाल अधिराज्यमा विभिन्न जाति, वर्ण र धर्मका ठकुरी, मगर, राई, किराती, लिम्बु, घले, तामाङ्ग, दमाई कामी, दनुवार, थारु, भोटे, नेवार, क्षेत्री आदिले बसोबास गरिआएका छन् । फूलबारीमा विभिन्न रंङ्गी विरङ्गी थरीथरीका फूलहरू भए झैं नेपालरूपी फूलबारीमा विभिन्न वर्ण, धर्म, जाति तथा भेषभूषाका मानिसहरू छन् । प्राचीन-कालदेखि नै नेपाल अधिराज्यमा विभिन्न भाषाभाषी प्रचलित छन् र विभिन्न जातिका मानिसहरूले बसोबास गरिआएका छन् । नेपाल अधिराज्य सानो भए तापनि यहाँको संस्कृति, संस्कार तथा जातिमा निकै विविधता पाइन्छ । यो नेपाली समाजको आफ्नै विशेषता हो । यस छोटो लेखमा 'गोपाली" जाति र तिनीहरूको पेशा, संस्कार, तथा धार्मिक परम्पराबारे संक्षेपमा वर्णन गर्ने प्रयास गरिएको छ ।

मध्यमाञ्चल विकास क्षेत्रमा पर्ने नारायणी अंचलको मकवानपुर जिल्लाको टौखेल, कुन्छा, टिष्टुङ्ग र वागमती अंचल काठमाडौं जिल्लाको थानकोटमा 'गोपाली'हरू विशेषत: बसोबास गरिआएका छन् । प्राचीनकालदेखि नै उक्त चार स्थानमा "गोपाली"हरू बसोबास गरिआएका हुनुपर्दछ । यिनीहरूको समाज हिन्दू धर्ममै आधारित छ ।

"गोपाली" शब्द "गोपाल"बाट आएको हुनुपर्छ । यिनीहरू गाई, भैंसी, बाख्रा, भेंडा आदि जनावर पाली गोठालो लाग्दछन् ।

टौखेल नेपालको राजधानी काठमाडौंको दक्षिण-पश्चिम भागमा अन्दाजी दश माइलको दूरीमा पर्छ । चितलाङ्ग र कुलेखानी जलविद्युत् आयोजनाको निकटतम् यो स्थान हो भने टिष्टुङ्ग र कुन्छा राजधानी बाट बाह्रदेखि तेह्र माइलमा पर्छन् । टौखेल, टिष्टुङ्ग तथा कुन्छाको पारस्परिक दूरी दुईदेखि तीन माइल भित्र पर्दछ । कुन्छा र टिष्टुङ्ग त्रिभुवन राजपथको हाराहारीमा पर्दछन् भने थानकोट काठमाडौंबाट ६ माइल टाढा पर्छ ।

यी "गोपाली"हरू नेवार समुदायका हुन् । यिनी हरूको मुख्य पेशा वस्तुपालन र कृषि नै हो । यिनीहरू गाई वस्तु पाल्छन् र खेती किसानी गर्छन् । आफ्नो पेशामा कट्टर छन । खाई नखाई आर्जन गरेको पैसाबाट जग्गा जमीन जोर्ने गर्दछन् । जसरी हुन्छ पैसा जम्मा गर्ने प्रयास-रत हुन्छन् । केही नगद जम्मा भयो कि खेत वा बारी खरिद गरिहाल्छन् । यिनीहरू हट्टाकट्टा हुनुका साथै मेहनती तथा परिश्रमी पनि भएकोले कृषि गर्न योग्य कृषक मानिन्छन् । खेतबारीमा काम गर्न यिनीहरूलाई अरूले भेटाउँदैनन् । व्यापार तथा अन्य पेशामा लाग्ने भने नगण्य रूपमा छन् । गाई भैंसी पाली दूध दहीबाट घिउ बनाई बेच्ने गर्छन्, मही खान्छन् तर दूध थोरैमात्र खाने गर्छन्, कारण जसरी हुन्छ धन जम्मा गरी जग्गा जमीन जोर्नुछ ।

कृषिकार्यमा एकले अर्कोलाई पर्मको रूपमा काम गरी सहयोग गर्दछन् । यसबाट थाहा हुन्छ कि यिनीहरूमा बलियो मेल पनि छ ।

यिनीहरू हिन्दू धर्म अन्तर्गत कै हुन् र ईश्वरप्रति विश्वास गर्दछन् । देवीदेवातको पूजाआजा गर्दछन्, मन्दिर धाउँछन् र तीर्थस्थल घुम्दछन् । व्रत पनि बस्दछन्, पुराण लगाउने कार्यमा पूर्ण विश्वासका साथ ध्यान दिन्छन् । बौद्ध धर्मप्रति आस्था नभएको पनि भन्न मिल्दैन, किनभने लुम्बिनीमा पनि धर्मको उद्देश्यले भ्रमण गर्दछन् । चाड पर्वमा पनि अरू नेवार जातिले मानिआएका जस्तै दशैं, तिहार, सिठ्ठी आदि मान्दछन् ।

टिष्टुङ्गको दक्षिण–पश्चिम र कुन्छाको पूर्व–दक्षिणमा एक देवीको स्थान छ । यो स्थान वाराही स्थानको नामले प्रसिद्ध छ । यो टिष्टुङ्गबाट बगेको खोलाको किनारमा छ । ठीक यस स्थानको माथि पश्चिममा एक चौर छ जुन वाराहीचौरको नामले प्रख्यात छ । वाराही स्थानको ठीक पूर्वमा एउटा सल्लाको जंगल छ जसलाई वाराही वन द्योवन भने चलन छ । चाडपर्वमा वाराहीको पूजाआजा धूमधामसंग हुन्छ । अरु बेला, जस्तो शनिवार पनि वाराहीको पूजा गाउँलेहरुले गर्दछन् । मूलरुपमा वाराही देवीको स्थापना भई पूजा गरिने भएकोले वाराहीस्थान भन्ने गरेको हो तापनि वाराही प्रमुख देवीको रुपमा र साथसाथै भैरव, कुमारी, इन्द्रायणी आदि देवता पनि स्थापना गरिएको छ । वाराही-को पूजाको साथमा सबै देवदेवीको पूजाआजा हुन्छ ।

टिष्टुङ्गका गोपालीहरु कसैको मृत्यु भयो भने वाराहीस्थान पछाडिको खोलामा लगी किनारामा राखी वाराही जंगलको सल्लाको रुख काटी ल्याई हिन्दू संस्कार अनुसार दाउराको चाङ लगाई मृतदेह जलाउने गर्दछन् । यसले गर्दा वाराही वनको महत्त्व छ । कुन्छाका गोपाली–हरूको मृत्युमा भएमा भने खोलाखर्क भन्ने स्थान जाने बाटोमा पर्ने नदीको किनारामा हिन्दू संस्कार अनुसार नै जंगल नजीक नभएकोले घरघरबाट मलामीले दाउरा बोकी लगी चाङ लगाई जलाउने गर्छन् । यो स्थान कुन्छाको पूर्वदक्षिणमा अन्दाजी १ किलोमिटरको टाढा पर्छ ।

वाराही यात्रा तीन वर्षमा एकपटक हुने चलन प्राचीनकालदेखि नै भएको हो भन्ने कुरा बुढापाकाको भनाइबाट थाहा हुन्छ । यो यात्रा टिष्टुङ्ग र कुन्छाको गोपालीहरूको साझा यात्रा हो । दुवै स्थानका गोपालीहरू यो यात्रा मान्दछन् । यात्रा खास गरी वैशाखको अन्त्य र जेष्ठको शुरुमा मनाउने चलन छ । वाराही देवीको नाउँमा एउटा राँगो एव वर्ष अगाडिदेखि नै छाडा रुपमा छाडी राखेको हुन्छ र यात्राको दोस्रो दिनमा वाराही देवीको नाममा बलि दिने चलन छ । यो यात्रा तीन दिनसम्म मनाउने गर्छन् । पहिलो दिन टिष्टुङ्गको पोडे टोलबाट वाराही देवीलाई खटमा राखी खड्ग बोकेको, काम्दै हिंडने कर्माचार्यमध्येको एक व्यक्तिलाई अगाडि पठाई जुलुस सहित खट वाराहीस्थान तर्फ चलाउँछन्, दोस्रो दिन वाराहीस्थानमा वाराहीलाई परम्परानुसार राँगा बोकाको बलि चढाउने गर्दछन् । गाउँलेहरुले आफ्नो गच्छे अनुसार कसैले सानो त कसैले ठूलो बोका बलि दिन ल्याउँछन् र बलि दिन्छन् । तर टाउको फिर्ता पाउँदैनन । ती टाउकाहरु देवीस्थानमै चाङ लगाई राख्दछन् । यी टाउका "धामी" (यात्रा संचालकको प्रमुख व्यक्ति) को रेखदेखमा रहन्छन् । देवीले बोलेको भनी कहिले काहीं धामी कामेर "हे मनुवा" इत्यादि बोल्छन् । तेस्रो दिन वाराही देवीलाई खटमा राखी मानिसले रथ बोकी धूमधामसंग यात्राहरुको भीडका साथ फिर्ती आगमन गराउँछन् । यो यात्राको अन्तिम दिन हो । वाराही देवता रहेको रथमा पोडे (जसलाई घोला भन्दछ) पनि बसेको हुन्छ । खट पोडे गाउँमा पुगेपछि यात्रा समाप्त भएको मानिन्छ । यो यात्रा हेर्न काठमाडौं, हेटौंडा, वीरगन्ज, भीमफेदी, चितलाङ्ग, टौखेल, भैंसे, पालुङ आदि स्थानबाट पनि मानिसहरू आउने गर्छन् ।

यात्राको शुरू दिनदेखि अन्तिम दिनसम्म तीन–दिन वाराही चौरमा बजार लाग्दछ र टाढाटाढाका मानिसहरू समेत आई जुहारी गीत गाएर चउरनै गुन्जायमान तुल्याउंछन् । दर्शकहरूको खुशीको सीमा नै हुदैन । कर्माचार्यहरुको परिवार पुजारीको रुपमा रहन्छन् । यात्रा संचालनका प्रमुख व्यक्तिहरू यिनीहरु नै मानिन्छन् । एकजना गोपाली पनि ठालुको रूपमा यस यात्रामा सहयात्री हुन्छ । यात्रा समाप्त भएपछि वाराहीलाई भोग चढाएका बोकाहरूका टाउकाहरू धामीको घरमा ल्याई थुपार्ने गर्दछन् । दुई तीन दिनपछि टाउका

गह्नाउने भएपछि ती टाउकाहरू मान्यजनहरूमध्ये कसैलाई एउटा, कसैलाई दुइवटा त कसैलाई चारवटासम्म पनि पर्ने गरी प्रसादको रूपमा वितरण गर्ने गर्दछन् । यो टाउको मूला, फर्सी तथा चनाको साथ मिलाई तरकारी खाने गर्छन् । यस यात्राको लागि वित्तो दिई आएको छ भन्ने कुरा जानकारहरू बताउँछन् । तर पछि वित्तो उन्मूलन र भूमि सुधार जस्तो कदम श्री ५ को सरकारले लागू गरेपछि वित्तो र नगद अनुदान पनि समाप्त भयो भन्ने कुरा सुनिन्छ । यसरी गोपाली जाति पनि धार्मिक संस्कारमा चल्दछन् र आफ्नो संस्कृतिको संरक्षणमा लाग्छन् ।

टिष्टुङ्गमा बाह्र वर्षमा एक पटक सटर्लसि राजाको नाम निकाल्ने पनि परम्परा चलिआएको छ । यसमा पनि गोपाली जाति सहभागी बन्दछन् । राजा, रानी, मन्त्री तथा अन्य सहयोगी कलाकारहरूले जरी लगाएको राम्रो तर पुरानो किसिमको भेषका कोट, लुगा र सारी लगाउने गर्दछन् । त्यसपछि नाच शुरू हुन्छ । यो नाच राति नचाउने चलन छ । राति दश बजे शुरू गरी बिहान ६ बजेसम्म पनि नचाई रहन्छन् । छिमेकी गाउँका नरनारीहरू ठूलो संख्यामा आई रातमा यो नाच हेर्छन् । यो नाच दुई रात चल्दछ । यस्तै गरी कुन्छामा पनि बाह्र वर्षको अर्को नाच छ । खासगरी टिष्टुङ्ग र कुन्छाको नाच नचाउने जाडो महीनामै पर्छ ।

टौखेलका गोपालीहरू मृत्यु भएको मानिसको दाहसंस्कार यहाँबाट एक किलोमिटर टाढा पूर्वस्थित खोलामा गर्दछन् । यिनीहरूको चिहान नजिक जंगल छैन । त्यसैले घर–घरबाटै दाउरा लगी मृत शरीर जलाउने गर्दछन् । यिनीहरूको वर्षको एक पटक यात्रा हुन्छ । टौखेलको ठीक उत्तर–पूर्वमा पर्ने विसौखोला भन्ने गाउँको पुछारमा एउटा खोला छ । त्यस खोलाको किनारमा महादेवको स्थान छ । त्यहाँ यात्राको समयमा निकै जाडो हुन्छ । यो यात्रा हुने स्थानमा जंगल छ, एक दुई वटा पाटी र मन्दिर पनि छ । वोसीहरूले उक्त स्थानको रूख काट्न लाग्दा 'ऐया' भन्ने शब्द जोडले निस्केको वोसीहरूले सुने र रगत समेत बगेको देखें भन्ने जनश्रुति छ । त्यहाँ महादेवको झल्का देखेपछि रूख नढाली महादेवको मूर्ति स्थापना गरी वर्षको एक पटक यात्रा चलाई आएको हो भनी बूढापाकाहरू भन्दछन् । यहाँका गोपालीहरूले पनि टिष्टुङ्गमा जस्तै पुराना संस्कृतिको संरक्षण गर्दै सो जोगाई राख्न बाह्र वर्षको एक पटक नाच नचाउने चलन गरिआएको पाइन्छ ।

पोशाक माथि उल्लेख गरेका चारै स्थानका गोपालीहरूको एकै हो, फरक छैन ।

टौखेलमा मात्र यिनीहरूको सैकडौं घरको संख्यामा एकै ठाउँमा एउटा सिंगै गाउँ निर्माण गरी बसेका छन् भने कुन्छामा चारदेखि पाँचसय घरवारी भएको पाइन्छ । टिष्टुङ्गमा सयदेखि डेढसय घर मात्र छन् भने थानकोटमा पनि झण्डै सय घर जति नै छन् । टौखेल, कुन्छा, टिष्टुङ र थानकोटमा गरी अन्दाजी क्रमशः बाह्र हजार, दश हजार, छ हजार र चार हजार गोपालीहरूले बसोबास गरिआएको पाइन्छ । तापनि टौखेल र कुन्छा नै यिनीहरूको मूल हो कि भन्ने भान हुन्छ । २०२० सालदेखि यता केही परिवारहरू चितवन, हेटौंडा तथा नजिकका तराई भागमा बसाइँ सरेको पनि पाइन्छ ।

थानकोटका गोपालीहरूमा पनि चाडपर्व, परम्परानुसारको धर्म, संस्कार, रीतिरिवाज आदि अरू ठाउँका गोपालीको सरह नै देखिन्छ । यिनीहरूको पनि कार्तिक मंसिरमा यात्रा हुन्छ ।

गोपाली जाति मेहनती, लगनशील, सिधा तथा परिश्रमी हुनुका साथै मिलनसार, छक्कापञ्जा नजान्ने किसिमका हुन्छन् । यिनीहरूको परस्परको मेल बडो अचम्मको छ । यिनीहरूले एक जनालाई थकाली मानि-आएका हुन्छन् जसको इशारामा सबै काम चल्छ । थकालीले भनेपछि सबै सहमत हुन्छन् र काममा शरीक हुन्छन् । खेती किसानीमा एकले अर्कोलाई सहयोग गर्दछन् । यिनीहरूमा सहयोगी भावना प्रबल रूपमा देखापर्छ ।

गोपालीहरू आफ्नै घरमा तान राखी घरमै फुर्सदको समयमा खेसको कपडा बुन्ने गर्दछन । आइ-माईहरू कालो तर किनारा रातो भएको पतासी (फरिया)

र चोलो लगाउँछन् । लोग्ने मानिसहरू सादा सेतो कपडा बुनी दौरा–सुरुवाल र पटुका लाउँछन् । विदेशी कपडा खास गरेर खरीद गरी लगाउँदैनन् । खरीद गरे पनि लोग्ने मानिसको लागि इष्टकोटको कपडा मात्र किन्छन् । पाउपोस (जुत्ता) सम्म पनि पात्त (जुट) को बुनेर लगाउँछन् । खरीद गरे पनि तिनसूतको मात्र किन्छन् । त्यतिले नभएमा गाउँले सार्कीले सिएको छालाको जुत्ता लगाउँछन् । यिनीहरू खेसको घरबुन्ना कपडा तथा पतासी बुनी गाउँ गाउँमा लगी बेच्ने पनि गर्दछन् र मेहनतको फल केही धन आर्जन पनि गर्छन् ।

गोपाली जातिको भाषा पनि बेग्लै छ । चारै स्थानका गोपाली जातिका भाषामा फरक छैन । हुन त यिनीहरू पनि नेवार समुदाय कै हुन् । त्यसैले नेवार जातिको भाषामा ठाउँ ठाउँमा भिन्नता भएकाले होला यिनीहरूको पनि भाषा अरूको भन्दा फरक नै छ । अरू नेवार मानिसलाई "मनु" भन्छन् भने यिनीहरू "मन्या" भन्दछन् । "आउ" भन्दा अरू नेवार "वा" भन्छन् भने यिनीहरू "यं" भन्दछन् । खानुलाई 'न' भन्नुको सट्टा 'नि' भन्दछन्, 'नखाउ' लाई 'निमत्य' भन्दछन् ।

श्री ५ को सरकारले उदारनीति लागू गरेको शिक्षा यिनीहरूका केटाकेटीहरूको लागि प्रयोग भएको देखिदैन । गोपाली जातिका केही परिवारले भाषा र शिक्षाको महत्व बुझे जस्तो गर्छन् । तर केटा-केटीलाई शिक्षित तुल्याउनेतर्फ भित्री हृदयले सोच्दैनन् । केही गरी पाठशाला पठाउने पर्ने अवस्था परे पनि कक्षा १ देखि ५ सम्म निःशुल्क शिक्षा मात्र दिन्छन् । यो पनि करबरले मात्र, किनभने पढाईभन्दा खेती किसानीलाई नै उनीहरू उत्तम ठान्छन् । पढे-लेखेको मान्छेहरू घर गृहस्थी र खेतीपातीमा लाग्दैनन् भन्ने धारणा उनीहरूमा पाइन्छ । उच्च शिक्षा त परै जाओस् निम्नस्तरको शिक्षामा समेत केटाकेटीलाई संलग्न गराउन मन पराउँदैनन् । कृषक परिवार भएकोले दिनभरी लोग्ने मानिस र स्वास्नी मानिस दुवै खेतीपातीमा बिताउँछन् र घर फर्केपछि पनि आइमाईहरू घरको तानमा कपडा बुन्न थाल्छन् । फुर्सद लिदै लिदैनन् । केटाकेटीहरूलाई गाई, गोरु, भैंसी र बाख्रा, चराउनमा व्यस्त गराउँछन् । केही दशक पहिलेसम्म त झन् केटाकेटीलाई शिक्षित तुल्याउनु हुँदैन मूर्ख बन्दछन्, खेती किसानी गर्दैनन्, शिक्षाले खान लाउन दिदैन भन्ने धारणा यिनीहरूमा थियो । त्यसैकारण यिनीहरू शिक्षामा पछि परेका छन् ।

गोपाली जाति किसानी जाति भएकोले २०२० साल अर्थात् नयाँ मुलुकी ऐन लागू हुनुभन्दा पहिले आफ्नो छोरा ८,९ वर्षको हुँदा १६ देखि १८ वर्षकी केटी खोजी विहे गरिदिने चलन थियो । यिनीहरूमा मागी विवाहको चलन थियो । प्रेम विवाह खासगरी हुँदैनथ्यो । छोरी दिने तर्फको आमा-बाबु र बुहारी लिने तर्फका आमाबाबुको सहमतीबाट विहे गर्ने चलन छ । दुलही हुने र दुलहा हुनेको स्वीकृतिको आवश्यकता ठानिदैन । साने उमेरमा पनि विहे गर्ने चलन थियो, कारण बुहारी बढी उमेरकी भई भने खेतीपातीमा काम गर्न सक्ने हुन्छे। २०२० साल पछि यो चलन हराउँदै गयो । आजभोलि उमेर नपुगी विहे गर्ने गर्दैनन् । २०२० सालभन्दा अगाडि विहे गरी ल्याएकी बुहारी अन्त पोइल गई भने विहेमा भएको खर्च जारी खर्चको रूपमा भराई लिने गर्दछ । यिनीहरू खासगरी श्रीपञ्चमीका दिन विहे-ब्रतबन्ध गर्ने गर्दछन् । पुरोहितचाहि बाहुनले नै गर्ने चलन छ । विहेमा आधुनिक बाजागाजा प्रयोग गर्दैनन्, केवल मादल, बाँसुरी बजाई कार्य गर्दछन् । दाइजोको लोभमा यिनीहरू परेका छैनन् । किसानी परिवार भएकाले बुहारी बलिया खोज्छन् मात्र । श्रीपञ्चमीका दिन बाजागाजा सहित सरस्वतीस्थानमा पुग्दछन् र सरस्वतीको पूजा गर्दछन् ।

धन आर्जन गरी नगद घरमा राख्नु हुँदैन, चोरले चोर्छ भन्ने धारणा यिनीहरूमा छ तापनि बैङ्कमा पनि रकम राख्न चाहँदैनन् । उन्नान्सय पैसा भयो भने एक पैसा थपी कहिले सय पैसा (रुपियाँ) बनाउँ भन्ने यिनीहरू सोचिरहन्छन् । यसरी जम्मा गर्दै गएपछि बैङ्कमा राख्नुको सट्टा खेतबारी मै पैसा लगानी गर्छन् । खेतबारी जोड्दै जाने यिनीहरूको मुख्य ध्येय हुन्छ ।

इन्दु समन्त भट्टराई – X कमानसी षडका छोरी – १ स्त्री लोपक भूपाल पाध्या – १

गामनाङ गाउँका केही ऐतिहासिक सामग्री

होमप्रसाद 'गृहस्थी'

ऐतिहासिक सन्दर्भमा पुराना सामग्रीहरूको महत्वपूर्ण भूमिका हुने हुँदा पूर्व ३ नं सगरमाथा अञ्चल ओखलढुङ्गा जिल्ला गामनाङ गाउँ पञ्चायतमा प्राप्त भएका केही ऐतिहासिक तथ्य कागतपत्रहरू यहाँ प्रस्तुत गरिएको छ। यसले पनि ऐतिहासिक अनुसन्धान पद्धतिमा ठूलो योगदान पुऱ्याउन सक्ने कुरा निर्विवाद छ।

श्री १

स्वस्तिश्री सम्वत १९४६ साल मिती चैत वदी ४ रोज २ तद्दिने लिखितं धनीकनाम तित्पूं गामनाङ कुस वस्ने कुस्नलाल् पाध्या भट्टराई वेहोरिनीक नाम सोही गामनाङ कुस वितीका अंसि: मनोरथ पाध्या छविलाल पाध्या हरिलाल पाध्या गोमधर भंन्या भुवानी संषर पाध्या भट्टराई गत लिहल चादिका चलति: मोहो रुपैंय्या २८०।।= अक्षेरी दुई सये असी चौध आना दुई पैसा हात गनि कर्जा लिंय्यूं वापत् येही वीर्ता जगाका झगडामा लगात षर्च लाग्याका: २७ साल पछीका मोरु १५०। व्याजी र २७ साल अधिका मिह्ना दियाका निर्व्याजी मोरु १३०।।=।। का साहु तिनं लियाको हो: सो रुपैंय्यांको वेवास्ता: लाई हाम्रा अंसको मोरु ४ उंठ्ति भयाको धनमान नेवारको घरवारि १ निज धनमान नेवारले कमायाको षोला वारिपरिको वं.हौटो: मुरि ।४ के उंठ्ति मोरु ४ चन्द्रवि षंतु दारि वस्यातले अघी खायाको हाल सोही चामे सार्कीले कमायाको विंहौटो मुरि ५ के उंठ्ता मोरु ५ पारि पाषा गल्लीमनिको स्वारो के उंर्ठति मोरु १ जमा उंठ्ति मोरु १४ को जगा सोही २८०।।=।। मा: भाइ मित्र हुनाले: मोल मोरु २७९।।=।। गौराई: मोरु १ जमां सो मोरु २८०।।=।। मा मारि डहत्रो गाली: फार्सागरि: निज साहु कृष्णलाल पाध्यालाई दिंय्यूं हाम्रा दाम पाको साहुको जागा पाको: यो जागा कचा ठहरचो भन्या हामी वुझार्उला भनि फट्के पट्टीले षियाका साछी रोहवर्म राषि हाम्रा मनोमान षुसिराजी सँग: फार्सा पत्रको तमसुक लेषि निज साहु कृष्णलाल पाध्यालाई दिंय्यूं साल मीतीमा यो सदर शुभम्—

ये वेहोरामा साछी वसी सही छाप गर्नं जमां जवान —

सिंह गोकुल धोज षत्री छेत्री — १
सिंह हेमन्त भट्टराई — १
सही षडानन्द पाध्या — १
सही लीषक भूपाल पाध्या — १
×क्रमासी षड्का छेत्री —

श्री १

लीषीतम तील्पूम्मध्ये गामनाङ कुसका अंसियार: कृष्णलाल पाध्या भट्टराई आगे भट्टराई आगे भतिजा: हरिलाल पाध्याका अंसको लोहकिल पट्टीको ठाडोचीरो जगा निज हरिलाल पाध्याबाट वुझी लीया: सो जगाको सट्टा: मेरा अंसको लछिमन षतृ: सँग सट्टा गरेको सिमले वेत डाडो वारि १ धनरामे चोकटो १ षाल्टे माझ गैंह्रो रन्दल मोही भयाको: निज हरिलाल सह्र: अंसको हाम्रा पट्टीका पाटा मध्ये: ४ भागको १ भाग जगा नीज हरिलाल पाध्यालाई दीया साछी: फट्के पट्टीले षियाका छंन ईति सम्वत १९४७ साल मंसिर: सुदी १० रोज १ शुभम्—

साछी वंसि स्ही छाप गर्नु जमा जवान

स्ही निज गामनाङ वस्ने: औमान षत्री— १
× श्रीनारान पाध्या भट्टराई— १
स्ही लीषक साछी भूपाल पाध्या— १

साछी

स्ही षर्डानन्द पाध्या घर गामनाङ — १
स्ही भूपाल पाध्या ऐं १ — ऐं १
सहि हरीलाल पाध्या घर - ऐं १
× गोरे भोटे घर ऐं— १

लीषीतंम राया षोला १ घर नेपालके वलपुर वस्ने सुवेदार ईसोरि: दत्त वेडारि आगे: तिल्पूं मध्ये गामनाङ वस्ने विधवा गायेत्रा ब्राह्मनीलाई मैले लग्याको हुनाले: र मलाई ज्यूंनी लेषी दिनु पछं भनी नीज गायत्राले भंन्दा मेरा चीत्त वुझ्यो येस्मा दैवसंजोगले म अघी मरें वा हेला गरे भने: तपसिलमा लेषियाका नीज गायेत्राले लायाका गहना ज्यूंनी जानी षानु मेरा र मेरा दर सन्तानको लागदैया नास्ती भनि फट्के पट्टी लेषियाका साछी रोहवर्मं राषी मेरा मनमान षुसि राजी संग ज्यूंनी पत्रको कागज लेषी नीज गायेत्रा ब्राह्मनीलाईदिया

साछी वंसी स्ही छाप गर्नु जमा जवान छाप लाग्यो—

तपसिल

सुनतोला १०॥ का वाला जोर— १
ऐंको तिलहरि— १
ऐंको कानका अष्टदलजोर— १

इति सम्वत १९४९ साल मीती फागुन सुदी ३ रो १ शुभम्—

ऐतिहासिक पत्र-स्तम्भ

श्रीकांहिला साहेव
३
श्रीमैया साहेव
१
श्रीकान्छामैया साहेव
२

संवत् १९०१ साल पौष शुदि १२ रोज २ श्रीमिनिष्टरवाट श्री गुरुपण्डितराज श्री रङ्गनाथ पण्डितज्यू के—

उप्रांत दुई १ को येक सम्वत्सर भित्रमा विवाह गर्नु हुन्छ हुंदैन भनि जाहाका जांन्या पंडित ज्योतिषिहरूलाई सोद्धा वहिर दुनीजामा भन्या यो कुरा चल्याको छ. दर्वारमा भन्या येस्तो चल्याको हामीहरूलाई थाहा छैन भन्या कुरा गर्दछन् आगे सालमा गर्नालाई···२—को अलिक काल व्यतित हुन जांन्या रहेछ तसनिमित्त ताहावाट सवै तजवीज गर्नु भै शास्त्रले येक सम्वत्सर भीत्रमा दुईको विवाह गर्नु हुन्छ हुंदैन कदाचित् येक जनाको आषाड महिनामा गऱ्या होला भन्या. तांहाका चीत्तमा पर्न जाला आषाडमा ···३··· का विवाहको अठोट् जस्तो देखिछ. तसनिमित्त येक सम्मत्सर भीत्रमा दुईको विवाह हुन्या नहुन्या कुराको निश्चय गर्नु भै माघ भित्रमा आई पुग्न्या गरि चिठिको जवाव लेषी आउन्या काम भया बढिया होला शुभम्—

श्री काशी ४ श्री ५ वुवाज्यू ३ श्रीमहाराजाधिराजी श्री ५ नानी ५ श्री ५ महाराजाधिराज राजेन्द्रविक्रमसाह श्री ५ महाराजाधिराज सुरेन्द्रविक्रमसाह

सं १९०१ साल पौष वदि ३ रोज ७ श्रीमिनिष्टरवाट श्रीगुरुपण्डितराज श्री रङ्गनाथ पंडितज्यू के—

उप्रांत अघि-१ वाट २ लाई जति वक्सनु भयाको तांहालाई थाहै छ···३ वाट अरूलाई वक्स्याको वेष विर्ता सवैलाई पाको हुन्या मलाई वक्स्याको पाइयेन भन्या म —४— भान्छु भनि···२ वाट धुपुवा वास सम्म सवारि गरि वक्सदा—५ ले ४···जानु पर्दैन अघि पनि—६— को हुकुम वक्स्याकै हो. अव पनि मेरो हुकुम सल्लाह लां मेरो हुकुम···५—लाई···५···को हुकुम मुषतियार भर भाराद्वार लाई वक्सी हाल हुकुम चलाउनु भन्या व्यहोराको लाल मोहर गरि···२—लाई वक्सनु भयो. लालमोहर वमोजीम हामी भर भाराद्वार गैंह्र वाउन्नलाषले पनि धर्म कवुल गरि···२···का हजुरमा चल्हाउं···२— लाई वक्स्याका लाल मोहरको नक्कल र हामी वाउन्नलाष गैंह्रले चल्हायाका धर्मपत्रको नक्कल चल्हाई पठायाको छ. तेसैले विस्तार वुझ्नु होला २ लाई हाल हुकुम वक्स्याका षुसिनामाको तोपको ५१ अवाज जाहा पनि फयेर भयो अडा अडालाई पनि यो व्यहोरा समेत २१ अवाज तोपको फयर गर्नु भन्या हुकुम भै लेषि गयो औ धर्मपत्रका नक्कल वमोजीमका कागजमा हजुरहरू दुई भाई र हजुरका पुत्र श्री गुरु वटुक नाथ मिश्रज्यू चौतरिया हाम्रा जाहाका वासिंदा पर्वत्याहरू को नाम नवीसि लेषीइ छाप सही लाग्याको तपसील वारको टडा चाँडो गरि पठाइ वक्सनु भया बढिया होला शुभम्—

का.इ. वटु चिकं अत तासथु गणेशको

शिलालेख

श्रीगुरुगणेश

१ श्रीगणेशायनम ।। ।। गणपति च हेरंव विघ्नराज विनायक ।। सर्वविघ्न

२ हरं देवं: गणाधिपं नमाम्यहं।। श्रयोस्तु संवत् १९७०
।। नेपालिसं

३ वत् १०३३ मिती आषाढमासे शुक्ल पक्षे द्वितीयायां
महापुण्य

४ तिथौ: तिष्पनक्षत्रे: हर्षणयोगे: आदित्यवासरे यथाकर्ण
मुहु

५ र्त्तो कर्कट राशि गते चंद्रमासे: मिथुन राशि गते
सवितरि: एत

६ स्मिन् दिने: नेपाल मंडले: श्रीकांतीपुर महानगराधिपति

७ श्री ५ महाराजाधिराज: त्रिभुवन वीर विक्रम साह
पर्यायस

८ वटु चिकं अंत टोल स दिकह्म: भत्तनारां श्रेष्ठ: तस्म
भार्या हेरकु

९ मारी: छयं मुक्तिनारां मकिमचा रत्नकुमारी पुत्री
रत्नमाया १ पुत्री

१० न्हुक्षमाया: छल्कुमारी थ्वते परिवार छिया धर्मचित्त
उत्पत्ति तुया व

११ ।।१।। यात देवलस: ग्वल ५ दव श्री गजुरि दयका
व विधि

१२ पुर्वक्त पुजा यानाव थ्व गजुरि सपण याना जुल
थ्वगु पु

१३ ण्यन दानपतिया इहजत्य स सुखसंपति लायमाल
परलोकस

१४ मोक्ष पदवी लायमाल: थुगु धर्म्मन जगत् संसार
उद्धार जु

१५ य माल ।। शुभम्

ABOUT THE AUTHORS

Mr. Bernhard Kolver	– Orientalist Scholar, West Germany
Mr. Janak Lal Sharma	– Director General a. i. Department of Archaeology, H. M. G., Nepal.
Mr. Shaphalya Amatya	– Chief Exploration Officer, Dept. of Archaeology, H. M. G., Nepal.
Mr. Bhimbar S. Thapa	– Chief Chemist, Dept. of Archaeology, H. M. G., Nepal.
Mr. Shankar Man Rajvanshi	– Editor, National Archives (Department of Archaeology), H. M. G., Nepal.
Mr. Madan Krishna Shrestha	– Senior Accountant, Dept. of Archaeology, H. M. G., Nepal.
Mr. Hom Prasad 'Grihasthi'	– Research Scholar, Nepal.

'प्राचीन नेपाल' का निमित्त प्राग्–इतिहास तथा पुरातत्त्व, लिपिविज्ञान, हस्तलिखित ग्रन्थ, मुद्राशास्त्र, अभिलेख, नृतत्त्वशास्त्र, संग्रहालय तथा ललितकलासंग सम्बन्धित मौलिक रचनाको माग गरिन्छ ।

रचना संक्षिप्त तथा प्रामाणिक हुनुका साथै अद्यापि अप्रकाशित हुनुपर्दछ । तर कुनै प्रकाशित विषयका सम्बन्धमा नयाँ सिद्धान्त र प्रमाण प्रस्तुत गरिएको भए तिनको स्वागत गरिनेछ ।

रचनासंग सम्बन्धित चित्रहरू पठाउन सकिनेछ । रचना पृष्ठको अग्रभागमा मात्र लेखिएको हुनुपर्नेछ । प्रकाशित लेखहरूमा व्यक्त गरिएको भावना वा मत सम्बन्धित लेखकको हो ।

महानिर्देशक
पुरातत्त्व विभाग
रामशाहपथ
काठमाडौं, नेपाल

Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of our work are invited to **'Ancient Nepal'.**

The contribution should be concise and well documented, and based on hitherto unpublished data, if not new interpretation of already known evidence.

The opinions expressed are those of the authors and do not necessarily reflect the views of the editor or the Department of Archaeology.

Photographs and illustartions (line drawing) may be sent. The typescript should be in double space and on one side of the paper only sent to:–

The Director General
Department of Archaeology
Ramshahpath
Kathmandu, Nepal.